

Evangelical Christendom.

NOVEMBER, 1884.

THE MONTH.

ALTHOUGH a Conference of such magnitude was held at Copenhagen during the present year, it was thought that it did not exhaust all that could be done by the members and friends of the Evangelical Alliance in this country. It was accordingly arranged to hold a Conference at Brighton on the 28th and 29th of last month. Of course there was very little time to make the necessary arrangements. These, however, were completed in a satisfactory manner, and there is every reason to believe that the Conference was stimulating and profitable to all who were present.

The Church Congress was holding its meetings at Carlisle when the month began. Although the place of meeting was so far north, the attendance was very large, showing the interest which is taken in such gatherings, and giving assurance that they are found really serviceable. The selection of topics had been very carefully made, and the readers of the papers were men specially fitted from their eminence and experience to deal with the subject they undertook to handle. Before the actual opening of the Congress, the Bishop of Carlisle was presented with a pastoral staff from the clergy and laity of his diocese. As Lord Muncaster, the Lord-Lieutenant of the County, explained in making the presentation, this staff is intended to belong to the Bishop and not to the individual. Some of the prominent Evangelicals, however, held aloof from the presentation. The Archbishop of York preached the opening sermon in the Cathedral from the text, "Lo! I am with you alway, even unto the end of the world." He said that truth was the same, but a new expression must be cultivated. Admitting that there was much good and faithful preaching, he called on the clergy to keep up with the intellectual movement of the day. In regard to the condition of the poor, the Archbishop said: "We must either grapple with the wants of the people, or be content to resign the task of guiding them. To the latter alternative we cannot submit; to accept it, would be to pronounce on ourselves the sentence of spiritual death. If the Church would gain the ear of those to whom she is sent, she must enter into their feelings and wishes, must distinguish what is reasonable from chimerical hopes and aspirations, must be able to show, with that fulness of knowledge of the facts of our social state which alone will entitle her to speak, that for the sorrows and injustice of the past the sins and passions of men are greatly accountable, and that to reckon on a future in which things will right themselves merely by erasing all the past, is to forget that the same sins and passions will prevail in that future, and even with feebleness to repress them." Opening sermons were also preached in two other churches by the Bishop of Derry and the Bishop of St. Andrew's, who represented the Irish and Scotch branches of the Episcopal Church. Many were present at these services who were not members of the Church of England. Indeed, the citizens of all religious denomina-

tions united in giving hearty welcome to the members of the Congress. In the address of welcome, read by the Town Clerk at the bidding of the Mayor, special allusion was made to the fact that the Congress was meeting at the very border line which separated England from a county in which the Established Church was Presbyterian in its form of government; but this allusion was made for the purpose of assuring the Congress that the Presbyterians of the neighbourhood had joined heartily in the welcome given to their visitors. This is one indication among others that the rancour and bitterness between Churches of the Protestant name is, happily, on the wane. These Churches recognize more and more that their work is essentially the same, that they have the same difficulties to contend with, and the same great encouragements to cheer them on.

Considerable difference of opinion showed itself at the Congress in regard to the Report of the Ecclesiastical Courts' Commissioners. Sir Richard Cross expressed his general concurrence in the recommendations of the Report with regard to legislation. Archdeacon Norris thought that the Report of the Commissioners had been received by the majority of Churchmen with glad surprise, and that it promised a solution of the deadlock to which the Church had for the last few years been drifting. On the other hand, the Rev. Canon Hoare declared his belief that legislation based upon the recommendations would promote the anarchy they were designed to check; and he complained that the laity were ignored in the proposals, and their rights disregarded. He drew an amusing picture of an aggrieved parishioner going from court to court, where clerical influences prevailed, and seeking redress in vain. It is quite evident that legislation on the lines of the Report will be beset with serious difficulties, and it is impossible to foresee how the matter will be dealt with when it comes before Parliament. There is no immediate prospect of anything being done. The political agitation which has been going on has diverted the attention of the country into other and more absorbing channels. It is well, however, that the question should be considered in all its bearings by the members of the Church, as a powerfully expressed opinion from the Church itself would be certain to have great influence with the Legislature in determining what should be done.

The pressing question of the Dwellings of the Poor was the first subject taken up by the Congress after the President's address. It was opened by the Bishop of Bedford, and a very happy phrase fell from his lips when he said that, "if we are to get people to care for a home above, we must train them to care for a home below." In answering the question, "What can the Church do to remedy the present evils?" he gave six answers: (1) By creating, directing, and keeping alive public opinion; (2) by enlisting and encouraging workers in the cause, such, especially, as the band of ladies working under the training of Miss Octavia Hill; (3) by stirring up the owners of property to a higher conception of their responsibilities; (4) by teaching the people in all ways to care for better homes and purer surroundings; (5) by infusing among the people a spirit of self-help, and enlisting them in the work of self-improvement; and (6) by fostering the great movements for promoting temperance and purity, for the clergy could not help the people if the people did not help themselves. It is very satisfactory to find that the interest aroused on this most important subject shows no signs of flagging, but that, on the contrary, all Christian Churches are setting themselves, in right earnest, more and more to do what in them lies to remove the monstrous evils which had been allowed to grow up with hardly any notice or attempt at remedy. There can be no doubt that the Christian Church will have done a great deal to win back the alienated affections of the common

people when they come to recognize how much she has their welfare at heart, by her zeal and self-sacrifice in seeking to improve the conditions under which they live. When homes are sweet and healthful, churches are more likely to be filled with worshippers.

"Popular Literature with reference to Infidelity and Public Morality," formed a subject of discussion, in which Dr. Macauley, of the Religious Tract Society, and several clergymen took part. The Rev. J. W. Horsley, from his experience of Clerkenwell Prison, spoke very plainly of obscene literature and prints, and suggested, as one way of coping with the evil, the opening by the Postal authorities of all communications addressed to known dealers in them. We believe that the whole community owes a very great debt of gratitude to the secular as well as the religious press for the immense extension of pure and wholesome literature, by which the vile trash fitted to poison the minds of the public has been driven comparatively into a corner. The cheap periodicals which at once convey instruction and entertainment do a good work in this way. Religious books also have been made very much more readable and attractive than they once were. At the same time there are, as it were, evil streams of polluting literature which hold on their pestilential course in hidden and underground channels. It is very difficult to reach these by the arm of the law. The respectable classes of society do not come in contact with them, but there is reason to fear that they are extensively disseminated among the poor, who are able to procure such productions more easily. It is to be hoped the spread of education will have some effect in correcting this depravity of taste; but, while human nature remains what it is, merely intellectual remedies will not be effective in coping thoroughly with the evil.

The autumnal meetings of the Congregational Union were held this year in London. It is, we believe, about once in ten years that this takes place. Dr. Parker's place of worship, the City Temple, was selected for the opening services, on which occasion the Rev. Alexander MacKenna, of Bowdon, preached a sermon from Isaiah xlii. 12: "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." The Chairman of the Union, Dr. Parker, in his address dealt with what he called the four corner-stones of the Christian edifice—namely, God, Inspiration, Redemption, and Immortality. The second part of his address was occupied with the subject of "The Larger Ministry." He insisted that men may be ministers without being preachers; that ministry may include a great deal more than religious teaching; and that preachers should be allowed to exercise their special powers without disparaging criticism. Dr. Parker's address throughout was lively, sparkling, and vigorous, as might have been expected. He indicates his conviction that devout Christian men cannot be expected invariably to agree. He says: "No greater mistake of a speculative or controversial kind can be made than to suppose that the Evangelical creed is narrow or exclusive: a statement which I make the more distinctly in face of the common impression that to be evangelical is to be conceited and illiberal. Unitarianism does not uphold the true humanity of Christ more thoroughly than it is upheld by evangelical doctrine. Rationalism does not more distinctly recognize human reason than it is recognized by evangelical philosophy. Agnosticism cannot rebuke intellectual pride more completely than it is humbled by inspired revelation. Secularism cannot be more industrious than Christianity calls upon its followers to be. I have all things in Christ, my Lord and my God—a solid earth, an infinite and resplendent sky." We quite agree with Dr. Parker that the Evangelical creed is not in its own nature at all narrow

or illiberal. Such an impression has doubtless been occasionally conveyed by the narrowness of some who have held the creed, but the Gospel in its own nature is an expansive and elevating influence, at once enlarging the intellect and the heart. The more we are filled with its spirit, the more Catholic shall we be in the true and proper sense of that much misused word.

The most exciting subject discussed by the Union was "The Relation of Churches to recent Movements of Thought in regard to the Social and Moral Condition of the Poor." The Rev. G. S. Reaney insisted that the chief cause of the prevailing poverty was that the working classes were overworked and underpaid, and had not a fair share in the division of receipts between capitalists and workmen; and he illustrated this with some details. He admitted the difficulty in finding a remedy, but said that it was not to be found in "a brutal political economy."

Mr. Green, who followed Mr. Reaney, denied that the rich are growing richer and the poor poorer, for all the facts proved the reverse, and that a process of an equalizing kind was going on. He referred to the past to show that there had been moral as well as physical improvement, and said that there were too many Jeremiahs who inspired men with a feeling of panic, instead of stimulating them to find remedies for confessed evils.

A good deal of discussion followed, but it did not take shape in any definite practical resolutions. At the same time, there can be no doubt that the discussion of the subject will of itself forward the end in view. The condition of the poor presents a very complicated problem. There are some things to be done by the State, and some things to be done by the Church. There are natural forces at play, which may be wisely guided, but cannot be ignored, shaping the destinies of the people. Sometimes it seems as if the evil were too great and too complex to be ever effectually overcome. But we ought not to despair when we call to mind the gigantic evils which have already been destroyed, and remember the purpose and the power of Him whose will shall finally be done on earth even as it is in heaven.

The autumnal meetings of the Baptist Union were held at Bradford. Mr. Glover, the President, chose for the topic of his address, "The Work of the Church to-day." He considered the duty of the Church towards (1) the prevalent unbelief of to-day, (2) the masses of our people lying outside the pale of the Church, and (3) the heathen world. Mr. Glover said that additional difficulty in the way of believing had been created by "the petrification of truth in our too formal hands. The Puritan theology had many excellences, but simplicity was not one of them. For one doubt evoked by the Gospel there are probably ten raised by the theologian; for our theology is mischievous by being too pretentious. It is the spirit of the child, not of the metaphysician, that enters into the mysteries of the kingdom of God." It is very much the fashion now-a-days, even for eminent Christian men, to indulge in a good many flings at theology. It is a fashion we very much regret, and which we look on as very much more likely to do harm than good. There is a fallacy in Mr. Glover's reasoning. There is no real opposition between the spirit of a child and the spirit of a metaphysician. They refer to totally different things. One expression has reference to the intellect, and the other to the moral nature. The profoundest metaphysician may possess a most childlike nature. We are commanded to be children in humility and truthfulness, while, at the same time, in knowledge and understanding we are to be men. No theologian that ever wrote showed more of what so many are ready to condemn than the Apostle Paul, and

no master in divinity ever laid down his sentences with firmer decision in regions the most subtle and sublime than the Apostle John. We think that a good deal more exposition of Christian doctrine would serve as the strong meat to nourish a more masculine form of Christian piety. We fear that we unconsciously play into the hands of scientific unbelievers, who affirm that religion is only a thing of taste, sentiment, and emotion, when we do not firmly take our stand on the truths revealed in Scripture—in other words, on the doctrines which constitute our theology. We say this with greater freedom because we are assured that there is really no great difference between the President of the Baptist Union and ourselves. We believe it is only a matter of expression that is in question; but we have said before, and take the liberty of saying again, that we do not think it is wise to use any expressions which may lower the just reverence in which theology should be held.

Liberty for mission-work has been interfered with, we are sorry to learn, at Indore, the capital of his Highness the Maharajah Holkar. Mr. Wilkie and Mr. Builder, of the Canadian Mission at Indore, have appealed to the Government of India on the subject. They were forbidden to preach in the city, and when they attempted to do so, the people who came to listen to them were dispersed. They were also forbidden to teach religion in school. An offer was made to them of leave to teach within their own houses, on condition that they would become subjects of Holkar, and not appeal to the British Government in regard to any treatment they might receive. This offer, coupled with such a condition, was at once rejected; especially as no promise was given that the people would be permitted to attend their services. The reason assigned for these proceedings was that no other form of religion, Hindu or Mohammedan, used open-air preaching, or was taught in the public schools. Both of these statements the missionaries, in their letter to the Government, show to be false. They, therefore, appeal for the interference of the British Government to enable them to enjoy the rights and privileges accorded to all religious teachers in British territory. They say: "We surely are not asking too much in seeking to have this principle recognized in a feudatory State of the British Crown, when it was insisted on in the Treaty of Tientsin with China, an independent Power."

Germany has opened a proposal for a European Conference on the question of the Congo. If this takes place, and is carried through in a satisfactory manner, it may prove an event of great importance to the future of Africa. The great waterway into the centre of the Dark Continent has naturally attracted the attention of all the Powers which have an interest in commerce and colonies. It has also attracted the attention of the Christian Churches, as it has opened up access to immense masses of population which had never been reached by the Gospel. An international control may serve to prevent bloodshed, to introduce civilization, and prepare the way for the triumphs of the Gospel. It is to be most earnestly hoped that Providence may guide the issues of the deliberations of the Conference to the accomplishment of these desirable ends.

The news from South Africa has become more satisfactory, and affords some hope that the complications of troubles in that region may be brought to a peaceable settlement. President Kruger forthwith withdrew his proclamation placing Montsioa's territory under the protection of the Transvaal Republic, and his decision has been ratified by the Volksraad. An influential meeting of the South African Committee, at which Sir W. M'Arthur presided, furnished the occasion for

a powerful speech by Mr. Forster on the South African question. It is evident that we must show that the Bechuanas are really, and not merely nominally, under our protection. It is of the greatest importance that the freebooters, whoever they may be, whether Dutch or English, should learn that their depredations will no longer be allowed. Few mission-fields have been more interesting than South Africa. The people are among the finest of the so-called savage races, and, with peace and order restored, we may look for larger successes.

At the Peterborough Diocesan Conference, held at Leicester, the Bishop of Peterborough spoke on the subject of "Social Purity." He said that impurity is the greatest evil that could assail a nation's life, its dangers being much deeper and further reaching than those of drunkenness. The evils of impurity also were concealed, and, like a cancer in the system, stretched far and wide before discovered. The subject is a difficult and delicate one for public discussion. We are glad to find that the Bishop had the courage to speak so plainly. Public opinion on the matter is, unfortunately, far below the Christian standard, but we are inclined to believe that it is steadily rising.

The virtual annexation of a portion of New Guinea is a wise as well as decided step for our Government to have taken. It will satisfy the Australian colonists, and prevent the evils of which they were so apprehensive. The natives will be much better off under British protection than if left to themselves, to become a prey to any invader. Probably also it will furnish a field in which new missionary enterprises will soon be commenced.

At the Baptist Union, Dr. Angus read a paper, entitled "Now and Then: Twenty Years' Work for Christ," which was a striking record of denominational progress. The Rev. Charles Williams, of Accrington, also read a paper on "The Progress of the Church of Christ in England and Wales" during the same period. Mr. Williams showed that, owing to the influence of religious bodies, "there is less of evil and more of good in the world." This is seen in the improved tone of our national life, in the success which has attended Gospel temperance missions, the remarkable growth of Sunday-schools, the purifying of our popular literature, and the increase of evangelical zeal, of Christian charity, and of brotherly love.

The seventh annual Liverpool gathering of Christians, convened by the local Committee of the Evangelical Alliance, was held in Hope Hall, early in October. The special subject of consideration was "The Christian's Power for Service." The subject was considered under four divisions: (1) Conscious union with the risen Lord; (2) the Holy Spirit indwelling, teaching, leading, filling; (3) the burden of souls with constraining love; (4) personal consecration.

There was also a Conference at Clifton, as has been the case for more than twenty years. The Rev. J. Ormiston presided; and the topic of conference on the first day was "The Prophetical Signs of the Last Days, viewed in relation to the Characteristics of the Present Perilous Times." The topic of the second day was "The Attitude, Responsibility, and Testimony of the Church of God with reference to the Last Days of the Present Dispensation."

A singular scene took place in Westminster Abbey on October 13. The Roman Catholic Bishop of Emmaus, with some four or five hundred followers, went from their Chapel in Palace Street to the Abbey, and knelt before the tomb of King

Edward the Confessor. Their object in making this pilgrimage was to implore the intercession of St. Edward for the conversion of England to the Roman Catholic faith. This is not the first time such a thing has been done, but it has not been attempted for many years. Dean Stanley, we believe, closed the Abbey altogether on King Edward's day, as the most effectual means of prevention.

The letter addressed by the Premier to the Bishop of St. Asaph, and read at the Diocesan Conference, has naturally excited a very great deal of interest. Mr. Gladstone has throughout his career been an ardent supporter of the Church of England, although there is naturally some difference of view among the clergy as to the policy he has pursued. It is not our business to discuss the question, on which every one of our readers will, no doubt, have formed his own opinion. Mr. Gladstone's letter, however, takes note of a historical fact and enforces a lesson. The historical fact is, that the Church of England, as by law established, allows of a greater diversity of opinion within her pale than is permitted in other Churches. The moral lesson is that there should be an especially large measure of charity between the different sections of the Church whose views do not entirely coincide. The question of how far charity may be extended without any detriment to the interests of truth, is one which every man must settle with his own conscience. The wisdom that cometh down from above is first pure, then peaceable. Of the truth of one assertion which Mr. Gladstone makes there can be no doubt. The last half-century has seen a wonderful increase of vigour and activity in the Church of England. Probably during no fifty years of her history has she put forth such efforts for overtaking the spiritual necessities of the people. Every branch of Church work has been quickened with a new impulse, and received vast extension in consequence.

LITERARY.

THE extraordinary interest kindled last year by the name of Luther has not exhausted itself, and we hope it will not readily be superseded by any new excitement. In his case, we have not only a great and noble life set before us, but his story is most intimately connected with those truths which bring salvation to the soul and regenerate the world. To apprehend Luther properly is to be filled with the spirit of the Reformation. We are therefore glad to welcome, in addition to the books we have already noticed, "*Martin Luther: Student, Monk, Reformer,*" by John Rae, LL.D., F.S.A. (Hodder and Stoughton)—a most readable and instructive volume.

Perhaps it is a necessity in every epoch of intellectual activity that the foundations of religion should again be subjected to scrutiny. It is certainly very much better to have to face even the questionings of a sceptical philosophy than to have nothing before us but blank indifference. Those centuries which have been called the "centuries of faith" were not really the most serviceable to the cause of Christianity. Men acquiesce easily in creeds which never occupy their intellects or influence their lives. When there is a re-awakening of mental vigour there usually follows a fresh consideration of the highest questions with which man can deal. If new forms of scepticism arise, they are followed by clearer and more definite developments of the faith. In our own day many important contributions have been made in the direction of adjusting Christian doctrine to the advances of science and philosophy. We have before us a work entitled "*First Principles of Faith,*" by Marshall Randles (Hodder and Stoughton). It deals with the whole question

of Theistic evidence in a very comprehensive and able manner. The concluding chapter takes up the relation of Natural to Revealed Theology, showing that Natural Theology is both a postulate and a confirmation of Revealed. We recommend the book most heartily to thoughtful readers.

More sermons are read in our own day than ever have been since the world began. Of course, those by Charles Spurgeon come first in point of popularity; but widely as these are spread, they are not enough to satisfy the wants of the religious public. There are several American and British sermon-writers who follow not unworthily in the train of the Pastor of the Metropolitan Tabernacle, and some of them possessing gifts and qualities to which Spurgeon himself makes no pretensions. We could not name any one who has more claim to wide acceptance than Dr. Maclaren, of Manchester. The first series of his sermons has been published by the *Christian Commonwealth*, and after appearing weekly in its columns, are now reproduced in a volume, under the title of "A Year's Ministry." They have not the quaint homeliness of Spurgeon, but they are masculine in conception, evangelical in sentiment, and at once lucid and warm in their style; a book of sermons which are attractive to read, and well worth the reading.

Mr. R. M. Ballantyne's new book, "The Young Trawler," is a story of life and death and rescue on the North Sea (J. Nisbet & Co.). Mr. Ballantyne keeps up his unabated popularity, and in this instance his facts and conclusions have been arrived at during a personal visit to one of the deep-sea trawling fleets. The story bears upon a topic which has lately attracted a good deal of public interest. This is the presence of "coopers" or floating grog-shops with fishing fleets. We trust the revelations here given of the injury thus inflicted on our fishermen when away on the North Sea will have some effect in putting a stop to that abominable traffic.

The fifth volume of "Present Day Tracts" (Religious Tract Society) has been completed. The first of the present set is on the "Zend-Avesta and the Religion of the Pársis," by Dr. Murray Mitchell. As very little is popularly known of the religion of Zoroaster, Dr. Mitchell's paper supplies a real want, especially as the Pársis are subjects of the British Crown, and constitute, if not a numerous, yet an important section of the population of India. There is a tract on "The Philosophy of Mr. Herbert Spencer," by the Rev. James Iverach. The remaining subjects are "The Authorship of the Fourth Gospel," by Dr. Godet; "Present State of the Argument from Prophecy," by Principal Cairns; "The Origin of the Hebrew Religion," by Eustace Conder; and "Man not a Machine, but a Responsible Free Agent," by the Rev. C. A. Row.

CURCI CRUSHED.

"SAD as angels for the good man's sin," who "weep to record and blush to give it in," are many thousand hearts for Father Curci's abasement. We had come to look upon this brave old ex-Jesuit as a sort of heroic Luther, as one who might lead his fellow-priests to a purer and more rational faith. He was attached to his Church, and had no thought of harming it or of leaving it. He loved the Catholic faith, the Catholic system and Catholic usages; but he did not love its corruptions, its neglect of the Scriptures, its growing faith in Mary and the saints and images, its forgetfulness of Christ. He looked upon the doctrine of the temporal power as outworn and mischievous, and herein consisted his chief sin. His books were put in the *Index Expurgatorius*; he was abused, humbled; he was pressed, to use the Pope's language, "with warnings and with threats, of greater

and greater severity"; he was all but stripped of his priestly prerogatives, and he was reduced to penury. Yet he struggled on, content, we were told, last summer, to suffer, if thereby he might accomplish something for Christ, His Gospel and His Church.

But the brave old priest has felt himself unable to bear the burden, even for the sake of posterity. He has succumbed to the power that forced Henry IV. to Canossa and humiliated many a king and proud prince. He has abjured the truth, and passed sentence on the honest offspring of his brain and heart. Driven by the terrors of the Church, he delivers up his conscience bound to her keeping. It is a sad spectacle, whether we consider its personal or its ecclesiastical aspect. On the one side is a strong man forced on the rack to deny and denounce the inmost convictions of his soul; on the other, a Church, which calls itself the Church of Christ, using its tremendous power to crush the individual conscience. But Curci is not the only victim. Pecci, his old friend, has been constrained as Pope, by a will stronger than his own, to assume the attitude of a stern persecutor. There is no doubt that Father Curci's opinions are very similar to those held by Leo himself. When the latter became Pope, Curci still had his confidence, and visited him at the Vatican. But the Cardinals are stronger than the infallible Peter, and they succeeded in banishing the old ex-Jesuit from the Papal court. Feeling his isolation deeply, he attempted to make satisfaction to his ecclesiastical superiors; but his pen could not be idle, and he could not write against his convictions; so he struck with boldness and vigour at the Vatican regime, and deeply incensed the Ultramontanes. All his books were condemned, and finally, in August last, the Pope himself wrote a letter to the Archbishop of Florence, Father Curci's ecclesiastical superior, reciting the rebellious acts of "this obstinate man," and denouncing his opinions. Says His Holiness: "Considering all these things, venerable brother, we feel a poignant sorrow for the great obstinacy of this man; and at the same time we are moved at beholding such an evil example as must cause danger, especially for unheeding youth. Truly we have given already, and we shall give again, proofs of a fatherly forbearance and gentleness; nevertheless it is our duty to maintain the authority of the sacred Councils, whose decisions we seek in the gravest affairs of the Church, and to protect their dignity against injury and evil-speaking."

Father Curci's response has come quickly. In a letter which all the Catholic papers are publishing with varying comments, he retracts as follows: "From the letter of the Sovereign Pontiff to the Archbishop of Florence, dated August 27, and communicated to me the 5th of the current month, having acquired the full and entire certitude that, in my three last writings, inserted in the *Index librorum prohibitorum*, the legitimate ecclesiastical authority has found different things blameable, I deem it my duty to make the declaration which I desire may be rendered public. In the name of the respect which I have always professed, and which I profess toward the Catholic Church and its visible Head, I reprove and condemn all that there is in these writings contrary to the faith, to the morals, and to the discipline of the Church. And I wish that this may be understood not only according to my private judgment, which I renounce heartily, but according to the judgment of those whom the Holy Ghost has placed to govern the Church of God. I hope that this sincere expression of my sentiments will repair the scandal which I have given, and I trust that, on account of these sentiments, His Holiness will receive with his former and paternal benevolence, as the last of his sons in Jesus Christ, the undersigned.—C. M. CURCI, Priest."

Let it be borne in mind that Father Curci was not pressed to this retractation on account of his denial of any article of faith, or morals, or discipline of the Catholic Church. He professed himself a loyal son. It was simply because he insisted, in his *La Nuova Italia* and *Il Vaticano Regio*, on the spiritual character of the Church, and denied that the temporal power is necessary or desirable.

We read that there is great joy in Rome over Father Curci's submission, that the "Holy Father is particularly delighted," and that hopes are entertained that Father Passaglia, another offender of the same sort, will be induced by this example to lay his conscience at the foot of the Papal throne. What a spectacle for the Christianity of the nineteenth century!—*New York Independent*.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

October 18, 1884.

"One would think," says the *Temps*, "that the weakening of creeds and religious practices leaves in the souls of our people, on the one hand, an aching void, and, on the other, an overplus of feeling, which, having no outlet, only waits for an opportunity to spend itself. Thus it is that the saints of yore are so easily supplanted by new saints, to be fitted in free-and-easy style." Thus the whole city of Rouen turned out in procession through decorated streets in honour of the second centenary of the poet, Corneille; Valenciennes did the same in honour of the painter, Watteau; and Bourg, in honour of Joubert, whose statue was to be unveiled. In Paris, the fête of Corneille was essentially literary. At the Continental Hotel, the Bolivar Society celebrated the arrival of Christopher Columbus at the Court of Spain in 1484. M. de Lesseps was present, and announced the opening of the Panama Canal for the 1st of next March. For all the multiplicity of interests and varied excitement, the public mind is not at ease.

Thoughtful men are full of concern respecting the integrity of public morals. Democracy, above every other form of government, demands a sound mind based on sound principles. The terrific results of moral scepticism permeating the soul, dissolving trust, and paralyzing energy in the best, may well discourage the most sanguine. This phase of modern thought would seem to lead to a sort of semi-civilization; no heaven above our heads, no herbism in our hearts, but a certain dead level of uniformity and equality, carefully balanced. Some look to science and university learning to spread from the apex of the pyramid principles of truth and sense, to form the faith of modern times. An *élite* would thus prepare ideas, and the masses would live thereby in a higher, nobler atmosphere of vigour and life. Elementary knowledge is useful in practical life only when connected with higher branches, and reflections which raise the mind, and when regulated by loftier ranges of thought and speculation. Others declare that the inevitable effect of science seems to be to bring morals to wreck and ruin more rapidly than any other agent of decline

and fall. A democracy needing superior guides and directors, a set of leaders and vanguard counsellors who have no faith, no trust in the future, and who first and last declare that the road on which they are now engaged leads down to the quay: these things may well torture the wiser politicians, while they ask which of the two is to be looked for—a complete renovation, or the most fatal of disastrous conclusions? Whatever it be under other forms of government, the question of public morals is for a democracy a vital question. Much has been said to the people concerning their rights, and little concerning their duties. Surely (said a public speaker) it is time for the Republic to have done sowing its wild oats, and to remember it has to direct the affairs of France, to assume the responsibility of human souls, and to have a sense of this responsibility. Those who expect peace and quietness have not sounded the depths of the ferment going on below the surface. The rumblings underground in all our old-formed societies would rather portend a new invasion of barbarians, and a series of sudden or unforeseen cataclysms. A French editor says: "Let us dare look at things as they are; morals—good, true, ancient, imperative—need the absolute, and to find the one only fulcrum, God. Conscience is in one respect like the heart; it calls for something beyond. Duty is nothing, if it is not sublime [absolute!]; and life is trifling, if it does not imply eternity."

The intense importance of the Church of God in every one of its sections—from the stateliest university scholar to the last Salvationist convert just picked from the mire—making a firm stand, and presenting a bold and homogeneous front, never was greater. "Having done all, to stand!" seems the grand duty; and, standing firm, to send, by word, work, and press, intensely loving messages to adversaries who "know not what they do," even as those who crucified the Prince of Life! "Union!" "Union!" is the eloquent cry of a well-known pastor. "Believe, pray, unfurl our flag, fulfil our mission of witnesses, be ready to suffer, if need be. But is that all? No," he adds; "we are wasting time in Byzantine disputes, splitting hairs,"—battening on sup-

posed garbage, holding up to the public scorn every idle *ou dit*, and revelling in bits of scandal; instead of rejoicing in the truth, publishing the glorious results of the Gospel, and joining forces against the common foe. We scarcely know a greater refrigerant than the Satanic spirit of criticism, caricature, and raillery sweeping down upon every supposed sore point, like venomous flies, drawing death therefrom, and propagating it. It seems to be a peculiar temptation to French religious journalism; whereas united action is called for—action by word, pen, and life. The Lord spread evangelical alliance among His people, inclining their hearts to unity; for unity in Him is strength.

Pastor Fallot is actively engaged in calling attention to the fearful increase of immorality under the odious police regulations concerning vice. His meetings in various cities are to the point. He is engaged to speak in the Circus in Geneva next week. The people, whom he understands and loves, understand and love him. Never was there perhaps a greater desideratum than for Christian orators to comprehend the needs, feelings, yearnings, disappointments, and aspirations of the advanced Red Republicans. Most men stop at the outward expression of what, if probed to the bottom, would be found a legitimate feeling of indignation, righteousness, justice, honour, to which a thread of genuine sympathy might be attached, to draw them to Christ, whom they know not as He is.

The Swedenborgians have once more pitched their tent in France. They are building a church of "New Jerusalem" in Paris; a lending library, containing the works of the founder and his principal disciples, is attached. The sect is not new in France; it took root at the end of the eighteenth century. One of the most ardent of its promoters was a Breton Captain of the 23rd Infantry, who, having met with a volume of Swedenborg in 1820, turned from irreligion

and embraced the strange doctrines, which, through him, spread more or less through the regiment. An Abbé Ledru was also one of the propagators of these hallucinations.

The Rajah Koandero d'Abusahid died last month at Etretat, and his relatives having obtained from the local authorities permission to perform the funeral rites, the burning took place at the foot of a cliff, during the night. Petroleum was sprinkled over the body and the funeral pile, and after entire consumption, one portion of the ashes was thrown to the winds, another to the sea, and a third enclosed in an urn to be taken to India.

The Comte de Paris has taken the opportunity of the birth of his sixth child to draw closer around him the bonds attaching him to Legitimism and Popery. The chosen godfather is Francis II., ex-King of Naples; and the blessing of the Pope Leo XIII. is secured to the whole family. The Count gave to the Nuncio 10,000 francs for Peter's pence.

Pastor Pagés, of Toulon, has received a first-class silver medal for his intrepidity and active charity during the cholera.

A Romanist paper, *Le Ralliement*, having published a calumnious article against the students of the Protestant Faculty of Montauban, the editor has been condemned to two months' imprisonment and 2,000 francs fine.

The Department des Vosges furnishes the greatest number of people demented from abuse of alcoholic drinks. The Council-General of the department has, in consequence, unanimously voted a severe repression against the fraudulent introduction of German alcohol, and a modification of the law upon liberty of sale.

A Temperance (or Abstinence) Society is being formed in Paris; Secretaries—M. D. Ludwig, 26, Avenue de l'Opera; and M. W. B. Crooke, 32, Rue Veron, Montmartre.

GERMANY.

[From our own Correspondent.]

Berlin, October 15.

THE former electorate of Hesse-Cassel was the only part of Prussia where a synodal constitution for the Protestant Church has not been introduced yet. It will be done now. A preliminary synod is convoked at Cassel by royal order to give its vote on the project of a constitution.

The provincial synods in the eastern Prussian provinces will meet in November.

The members appointed by the King belong almost equally to the Lutheran, the friends of the Positive Union, and the Party of the Middle, but none to the Protestanten-Verein. The impartiality expressed hereby, on the part of the Sovereign, towards all believing parties, together with the refusal to recognize the so-called "Liberal" Christians as equally legitimate members of the Church, creates satisfaction in religious circles. Mr. von Schlumbach, who came over from Americ

with the delegates for the tenth International Conference of the Young Men's Christian Associations, has now, after another absence of a few weeks, taken up his residence in Berlin for the next six months, to resume his evangelistic activity, which was so abundantly blessed two years ago.

Since my last letter three great religious conferences have taken place again. The Gustave Adolphus Society meets every year. The gathering at Wiesbaden was well attended, but shows no topics of particular interest this time.

The third School Congress was held at Stuttgart, the first days of this month. The object of these assemblies is to draw the attention of the Christian public to the importance of the religious character of our primary schools. The Congress was well attended, and the addresses were able and full of Christian enthusiasm. One of the topics was the necessity of spreading greater knowledge of the Bible. This is, indeed, of great importance, because the knowledge of the book of books is, in general, small among our people.

The most important of these conferences was the Congress for Home Missions. The different branches of home mission work, with their ever-increasing influence, are the most hopeful sign of our religious life. These congresses, held generally every two years, unite the men chiefly employed in the work, and no gatherings are so successful as those of Christian workers. This year the capital of the Grand Duchy of Baden, Karlsruhe, was selected for the meeting. A great number of visitors had assembled. The "Working Men's Colonies" were the subject of the first day. Pastor von Bodelschwingh,

the founder of these institutions, was present, and his address was listened to with the deepest sympathy. Not only a great talent for organization, but the love of Christ, was felt in his words. The Congress also gave attention to the great danger of alcoholic beverages, and urged the necessity of opposing this great enemy of our people. The present meeting had a general interest by this special conference. One on the Young Men's Christian Associations conducted a very lively debate. There has, in general, been much movement lately in this branch of Christian work in Germany.

There is all reason to hope that the Congress will be a special blessing to the Grand Duchy of Baden. Your readers will remember that there religious "Liberalism" reigns almost absolutely, and is also strengthened by the Church Government. The orthodox Christians are a small minority, and although they have not left the Church, are often obliged to seek their edification in halls, as the pastors only preach rationalism. The erection of a "Vereinshaus" at Karlsruhe, which I mentioned a few months ago, is, however, a sign that the believing people in Baden are not inactive, and that their efforts are not without success. The presence of a number of eminent Christian men from all parts of Germany, united for practical work, and especially for such work as the Working Men's Colonies, which are appreciated far beyond our religious circles, cannot be without blessing. The people of Baden will have seen that it is only the orthodox Christians who really do something. Visitors to the Congress affirm that the impression left behind is a very good one.

ITALY.

Casa Alberti, La Spezia, Oct. 13, 1884.

I FEEL sure that the friends of truth and righteousness will be happy to learn, through the columns of *Evangelical Christendom*, some facts connected with the terrible visitation of the Asiatic cholera in this city; and as I believe the event has, in a special manner, demonstrated the superintending care of our Heavenly Father, I take an early opportunity of giving some of the leading facts, feeling assured it will be another confirmation of the great truth that is conveyed in the 91st Psalm of the special care God takes of His children in such times, as long as they have any special work left for them to do. And, in reply to an earnest desire expressed in England that I would furnish some facts to the public

of the terrible epidemic that has invaded this city, I now seek, through the columns of your magazine, to furnish the desired information, as one who has been in the midst of this terrible harvest of death from its beginning. Early in the month of August I had a strong suspicion that the cholera was amongst us, though most carefully concealed from the public; but at length, on the fatal August 22, there could be no longer any concealment, and in a few hours, men, women, and children were swept away with a mighty wave of death, as autumn leaves on the surface of a mighty river. The news of this vast mortality sent some 15,000 persons from this city in an incredibly short space of time, and a sight presented itself which it would be

difficult for any one fully to describe. A large portion of the well-to-do inhabitants, and also of the City Council, fled, carrying with them the seeds of the disease, which, in various cases, operated in death in the conveyances that bore them away. Within a few hours after this outburst of the cholera plague, I was called into direct contact with it through the illness of the daughter of our servant. Hearing of her illness, after due reflection and earnest prayer for Divine guidance, I felt that, as a man and Christian missionary, my duty lay in visiting wherever the line of Providence should direct. Quickly after this I was wonderfully encouraged by the forcible application of the words, "I am thy shield, and exceeding great reward. He that will save his life shall lose it; but he that will lose his life for my sake, the same shall find it." From that time I have held myself ready to visit all cases as nurse, doctor, or minister; and all these I have been to cholera patients. The first few nights were distinguished by their terrible mortality, and the solemn rumbling of the carts of the municipio bearing away the dead, as they passed the Mission-house, has left an impression not easily to be effaced. Such was the rapidity with which persons succumbed to the disease, as also the number, that it was difficult, with all the city carts ordered to be in readiness, to give the deceased a decent burial. There are in the city various types of this terrible modern plague. I have seen nearly all of them, and have been in the very thick of the disease from nearly its beginning till the period of death. I have also been the happy instrument of saving precious lives; and I may add that all I have had entirely under my care I have seen recovered. Two of these were of a family where the grandmother, the sister of the mother, and a lad all died; but these I did not attend as medical man. The sufferings occasioned by this visitation cannot be easily described by any one, and it consists not merely in losing dear relatives, and the furniture of the room where the patient died, which is generally burnt, but also in the awful stagnation of nearly all trades, and in the vast rise of provisions. But I am happy to be able to state that the meekness and patience and quiet resignation with which the poor people of La Spezia bear their heavy sufferings makes one ready to weep, from the very sympathy one feels for those who strive to bear up so bravely under their heavy burdens. After the first few days of terrible scare, the fresh batch of city officials went to

work like men who had heads, hands, and hearts. In a very little time matters were on a right track to remedy vast evils. The city was divided into sections for the speedy application of all needful remedies. The water-courses were saturated with disinfectants; houses long neglected had the benefit of the sweet smell of wholesome whitelime, and stupendous efforts made to arrest and destroy the terrible enemy. As I went through the city at night with a friend, and called at the Vigilance Committee, I found they stood not only prepared, but how also the offices of the city authorities were all ablaze with light, with men at their posts, just as if a foreign army was hourly expected. The men who took the place of fearful ones who fled deserve the praise of their countrymen, and I may add it would be difficult to find any city of the size of La Spezia in any country which, under such trying circumstances, has more nobly done its duty. I am thankful to state that the lives and health of all the members of the church and school teachers have been preserved, and that two members of the church have courageously accompanied me in a large number of my visits.

We presented ourselves at the door of the Lazaretto, but there we were not allowed to enter. At present we are not allowed to begin our school, but a vast distribution of tracts and Gospel portions is being made, and a great effort to help the deeply necessitous by free rations once a day. This free kitchen is splendidly managed by a company of gentlemen, who give their money and their time, and their actual service, one of the leading bankers serving out the dinners himself. Here is an opening for rich and liberal hands.

In all my visits from house to house during the duration of this epidemic I was only refused to offer prayer for the afflicted in one instance, and the reason stated was the fear I should by prayer help to make the patient die; however, he did die without this help.

A real impression has, I believe, been created in the city on the minds of not a few as to the real value of vital Christian influences, who before were quite regardless of these matters. This I judge by the mode of speech with certain persons since the epidemic came amongst us. I am thankful to be able to bear testimony to the noble conduct, not only of members of my own church who accompanied me in my visitations to the sick, but also to that of Christian

friends of other denominations during this time of heavy trial, which I believe will ultimately be found to have produced spiritual effects such as with difficulty could have

resulted from any less convincing evidence of the utter valuelessness of any earthly possession when separated from an interest in Christ.

EDWARD CLARK.

SWITZERLAND.

[From our own Correspondent.]

October 18, 1884.

THE full suffrage in political matters under an ultra-radical Government is bearing its natural fruit. The governing powers in each canton know that, their nomination being derived from the majority of votes, to keep their place, they must obtain or preserve that majority through thick and thin. Now, the publicans, and their innumerable godless and lawless supporters, bear with untold weight on the poll, and when these are offended down it goes. The temptation, therefore, of men in office is to keep well with the publicans and others of still more nefarious trade. Again, the ease with which, by a short residence in a canton, a man becomes an elector, enables ruling powers to displace the majority almost at will, by introducing the German-Swiss element, or *vice versa*, into a city at a given time. The *Referendum*, or popular appeal, is a resource against this surreptitious despotism when manfully used, but the peril is great, and continual vigilance is necessary. The tendency in all Europe seems to be the same; the undue extension of suffrage necessarily ends in mob-law—the inexperienced, the violent, and the vicious domineering over the destinies of a nation.

The alarm was sounded last week that, under cover of a law on public salubrity, the Genevan authorities were bringing in the atrocious police laws on "public morals," which, though practised as police regulations, have never yet contaminated the cantonal laws. Christian women—mothers—met in prayer; a petition was drawn up, and is now in course of signature. A meeting, attended by some hundreds of women, was held in the Reformation Building, to hear of the working of the threatened law in Lyons and elsewhere in France. Madame de Watteville brought tears to every eye in telling of her and her husband's experience in their noble work of striving by any means to save some from the tremendous slavery of these laws, and the iron-handed supporters of them. Hundreds of Swiss girls are imported by human demons, or entrapped on arrival in various foreign towns, and made slaves for life; and are these slave-making and slave-holding laws to disgrace Geneva?

The petition runs thus: "To the Grand Council of the Republic in Geneva,—The mothers and women of Geneva (undersigned) have learned that two projects of law under your deliberation contain certain dispositions which tend to regularize, by giving it a legal character, a state of things already deplorable.

"The undersigned—and doubtless they express the sentiments of the immense majority of the women of Geneva—look with horror upon the existence, acknowledged by the State, of a trade which lives by the shame and ruin, physical and moral, of other people.

"They tremble at the fact that their sons are constantly exposed to the ignoble temptations thrown in their way by establishments authorized by the police of their country. They behold with still more indignation the degraded beings who batten upon these infamies, ever seeking new victims to satisfy their cupidity and fill their dens, ever active in laying traps the most varied to ensnare young girls, especially those belonging to families of narrow means.

"The undersigned do not think that the Government of their country, which is the highest expression of society, and represents the entire nation—women as well as men—have a right to participate in so detestable a deed, by regularizing it—which, in fact, is complicity. To take cognizance of it should be to repress it.

"They express their ardent desire to see the authorities of their beloved country snatch it from so impure a contact, and close the authorized dens of infamy. But at present what they request you to do is to suppress in those laws now under deliberation the clauses which directly or indirectly tend to grant a legislative sanction to what may have existed in fact, but which, to the honour of our country, has never been the object of legal regulation."

In a painfully-interesting meeting on the subject in Bâle, the fact was stated that these police regulations seem to have been first proposed in a French book, called the "*Pornographe*," published in 1770, in all their hateful detail; but it concludes with four unanswered objections: 1. The Government would thus give protection and call attention to what is unworthy. 2. Such an

institution would diminish the number of legal marriages. 3. All Christians would regard the proposal as a crime. 4. Public morals would sink by the habit of insensibility regarding with less contempt this last period of human corruption.

On another hand, the International Society for the Protection of Girls is widening its sphere, by having correspondents in all the countries in which young Swiss women go to gain a living. "Never," says the *Journal du Bien Public*, "was this protection more necessary." Paris, England, Holland, Russia, and Italy are held up as a sort of *El Dorado* before the eyes of the victims, and the uncertainty of information has launched hundreds of the unsuspecting into an ocean of troubles, amid which the most frequent result is shipwreck for time and eternity.

A pleasing little pious monthly, justly called *L'Amie de la Jeune Fille*, is published by the society at Neuchâtel, intended to be an attractive reminder and help to all in foreign service.

As to religious liberty, the greatest surprise is felt by the most serious men at the placidity with which Great Britain allows her subjects to be expelled from Berne, Neuchâtel, and Geneva, without any serious or efficacious remonstrance. A proposal was made to a British subject, not a Salvationist, to go and hold meetings in Neuchâtel, and so get expelled—just as an experiment whether England would or would not take the part of her persecuted sons and daughters. It was added: "There are above 2,000 Neuchâtel citizens in England: were England to take the matter up in a sturdy way, and threaten to expel them forthwith, if the exile of English subjects were not reversed, religious liberty would be soon restored in Switzerland. These English Salvationists have broken no laws."

The September annual meetings in Lausanne were well attended. The mission cause was well pleaded by Pastors Ecklin, of the Bâle Society; Senft, of the Moravian community; Th. Verne, lately returned from a visit to Basutoland; Professor E. Barde, etc. The Sabbath Observance Society's meeting was presided over by the Rev. — Buscarlet, of the Scotch Church of Lausanne. The interesting report, read by Pastor Rod-Ducloux, gave honour where honour was due, by mentioning an active society in existence in Vevey and its environs from 1834 to 1853 as having sown many a seed of which the present society reaps the benefit. J. P. Cook gave an idea of the comparative activities of

America, from whence he has lately returned, and of France in the matter. Pastor Puaux said that it was the Lord's-day observance which had made him a messenger of the Gospel; and the veteran Alex. Lombard added his words of wise experience. The Bible Society's meeting had for president Pastor Duprez. He stated that a gift of 250 francs (anonymous) and the exhortations of a pastor in 1826 were the origin of the Vaudois Bible Society. Among others, M. Dardier is sending New Testaments to parties in France by the post. He is desirous of increasing his gifts by 50,000, for which 23,000 francs are needed; he has half that sum; who will complete it? The series of meetings closed, after the Sunday-school Society, with a well-attended sermon, in St. Francois, on the "Sacrifice of Abraham," by Pastor Pérralet, of Geneva.

The Constituent Assembly of the Canton de Vaud discussed in September last a rather unexpected proposal. Dr. Marc Dufour proposed as an additional clause to the tenth article concerning the National Church: "In electoral operations connected with the nomination of the pastor, the electoral right is exercised by all persons having attained their majority, without distinction of sex." After serious discussion, in which several men of mark declared it was one of the many steps forward which were justly liberating woman from undue tutelage, it was outvoted by 129 noes against 53 ayes.

Bishop Mermillod, returning to one of the most ancient traditions of the Romish Church, has lately called a Synod at Fribourg. Such an event had not occurred since 1679, at which time the See of Lausanne was vacant: 130 ecclesiastics responded to the Bishop's appeal, and processionized the town to the Seminary, where the sittings are held. This fact is of interest, inasmuch as it revives an institution fallen into desuetude since the modern extension of Papal and Episcopal authority.

The Genevan Old Catholics have acknowledged the receipt of 300 De Sacy New Testaments for the instruction of children, and continue to receive wedding Bibles from the Bible Society of Geneva. This Church, founded by Father Hyacinthe, seems to make few recruits, and has but small influence. When was Romanism ever reformed from within, without the reformers boldly coming out? All such attempts have been abortive, however brilliant their commencement. "Come out of her, my people!" is the command of God.

Home Intelligence.

THE SUNDAY QUESTION.—Professor Leone Levi, in a recent letter to Mr. Charles Hill, Secretary of the Working Men's Lord's-day Rest Association, thus expresses his views on the Sunday opening of museums, etc.:—"Anxious as I am that our working classes should have the amplest facilities for visiting our museums and art galleries as a means of enlightenment and education, I am of opinion that the gain accruing from the opening of the same on Sundays to those who could or would avail themselves of the privilege would scarcely be equal to the national loss arising from the lessening in any degree of the rest and repose now enjoyed on that day—a rest so essential to the recruiting of our powers, whether mental or physical. The working classes have now, in common with other classes, many more half-day and whole-day holidays than they used to have, and I am glad to see that our museums and galleries are not neglected on those occasions. With the extension of the electric light, there is no reason why the British Museum and like institutions should not be open in the evenings."

The fuller reports of the papers read at the Church Congress, which have recently been published, bring out points of interest of a less immediately popular character. Among these we may notice the papers of the Bishop of Durham, Canon Tristram, and Captain Conder upon the results of recent historical and topographical research upon the Old and New Testament Scriptures. Bishop Lightfoot spoke of the recently-discovered tract, "The Doctrine of the Twelve Apostles," and on a very interesting inscription discovered at Hierapolis, which gives a graphic picture of the life of the Christian Church in the second century, from a contemporary source. Captain Conder's work as an explorer and biblical student is well known; and his account of remains on the east of Jordan, where exploration is rendered so difficult by the obstructions of the Turkish Government, as well as of the Siloam inscription, was full of instruction to students of the Bible. Canon Tristram confined himself to excavations going on in the neighbourhood of Tel-el-Kebir. It will be remarkable if it should prove, as seems very likely, that a place so noted in our recent annals is the site of

Pithom, the store city built by the Israelites for Pharaoh, and the place from which they started on their wilderness journey.

A CORRESPONDENT of the *Record*, writing of the Bishop of Manchester's sermon at Cambridge, says: "St. Mary's was thronged with immense crowds in every part; scarcely a seat in the galleries being vacant five minutes after the bell had begun. The attendance of Heads, Professors, and Masters of Arts was very large. The Bishop's sermon was strong with all the eloquence of absolute sincerity and directness, and dealt with subjects which in themselves enforced attention. It was, in brief, a commendation of the 'prophetic office' in the Church, the office of Elijah, as the urgent necessity of the present state of the Church and world. What was wanted to deal with the miserable moral chaos, or rather volcano, of modern society in its lowest strata as well as its uppermost, was not the last theories of materialism, nor again 'the sacerdotal exclusionist,' but the preacher and witness alive and inspired with the divine truth of the Gospel in his own soul. In this artificial and morbidly-developed age it might be almost vain, in the nature of things, to expect the appearance of an Elijah, or of a man akin to his four great successors—the Baptist, Athanasius, Luther, Wesley. But we might surely ask and look for Elias, with Elijah's mantle; and, let us add, with 'a double portion of his spirit.' The sermon has produced a very deep impression indeed, and one which may cheer and animate those who believe that it is still by 'the folly of the proclamation that it pleases God to save them that believe.' Most powerfully did Bishop Fraser insist upon the indefinable but immense difference between the preaching which is mere preaching, and that which comes warm and strong through the personal conviction and personal experience of a man who knows Whom he has believed, and is conscious of His present power."

THE Dublin Christian Convention was held from October 13 to 16. In regard to it, the *Christian* says: "This annual gathering is a great and potential fact in the religious history of Ireland. It is one of the many blessed legacies left to the British people by the evangelistic campaigns of our American friends, Mr. Moody and Mr.

Sankey. As autumn after autumn comes round many of the godly, earnest workers for Christ in the green isle gather in their capital city, from west and north and south, for a three days' spiritual feast of reason and flow of soul. It seems to grow in popularity year by year. With the large-heartedness and generosity that so prominently mark the Irish character, many of the Christians in the city extend a cordial hospitality to their provincial friends, and to the visitors from the 'adjacent island' of Great Britain. Added to the holy stimulus derived from the meetings, these visitors form many pleasant and profitable friendships, which are to them a source of sustenance and cheer in their remote and, it may be, difficult fields of Christian work."

ONE of the most interesting topics taken up at the Convention was "Evangelistic Work in Ireland." The Rev. Hamilton Magee had something to say about the discouragements that are met with, and which make the problem of Irish evangelization so difficult. In fact, said he, there are some who seem practically to believe that Ireland is outside the pale of evangelization. The following were some of the discouragements he enumerated: The religion of many Roman Catholics is more a matter of patriotism than of religion. They have also been taught to believe that Protestantism in Ireland is the symbol of oppression. The Irish people are peculiarly open to the influences of designing men, who call themselves "patriots." He did not think disaffection so prevalent as some would say; still it is widespread. Drunkenness, too, is a great obstacle. Mr. A. M. Sullivan, whom he considered a true patriot [and whose death, since these words were spoken, is deeply regretted by many not attached to his own Church], lately admitted that the public-house is too strong for the Church, and the drink interest is likely soon to be the acknowledged king of the country. Then the people are preoccupied with political and other matters, which is a great hindrance. In the south and west of the country Protestantism is very low; in some places it is almost on the point of extinction. Coming to the encouragements, Mr. Magee hoped the people were getting tired of agitation. He considered that the condition of the country was not so bad as in former days. The power of the priest has received a great blow. It is a literal fact that the Pope made Mr. Parnell's fortune by placing his ban on the National Testimonial Fund. The Bible is being spread about on

every side. Even the Roman Catholic newspapers are awakening the thought of the people. Would that the Protestants were as loyal to one another as they are to the Queen! They are sometimes divided by paltry and contemptible differences. More of the union that arises out of communion with the Master is needed; so is more prayer. There should be a Prayer Union for Ireland which all should join, irrespective of denominational peculiarities. Elijah's prayer on Carmel turned the current of the nation's history; any humble believer can do the same for beloved Ireland.

FOLLOWING hard on the heels of the Dublin Christian Convention, there was held in the same city, and in the same building, a Conference of Irish Young Men's Christian Associations. Delegates were present from most of the leading towns in the island, north and south. The National Council sent as its representative Mr. W. Hind Smith, who is as nearly ubiquitous as any man can well be, in his earnest and efficient efforts to carry the blazing torch of a revived spiritual life up and down among the Young Men's Christian Associations of the country. Mr. George Williams, who seems to be as highly revered and loved across the Irish Channel as he is on this side, sent, by letter, his hearty greetings and the assurance of his fervent prayers; he would have added his personal presence if he could. A number of papers were read by delegates dealing with the various aspects of Young Men's Christian Association work. All were marked by much earnestness, and by an understanding of the special needs of the present time.

SPEAKING at a meeting at Bethnal Green, Mr. S. Morley, M.P., called attention to the large amount of social suffering among the poor which is self-inflicted. Thousands of people would immediately elevate their condition in every respect if they would do what he had done for twenty-eight years—abstain altogether from drink. The fearful influence of overcrowding was seen in the large number of unfortunate women in the streets. Mr. Morley's contention, that more sympathy with the condition of the people is essential on the part of Christian workers if they are to be induced to accept the higher ministrations of Gospel truth, has in it a most important element of truth. The poor and the outcast are very amenable to kindness—a fact our Lord and Master fully recognized and acted upon in His own holy ministry.

Monthly Survey of Missions.

CHURCH MISSIONARY SOCIETY.

At the present moment, when a good deal of interest is felt in Afghanistan, and the results of the Boundary Commission appointed by the Governments of England and Russia are beginning to be looked forward to, a letter opportunely appears from the Rev. C. Merka, in the *Church Missionary Intelligencer*, pointing out the importance of Quetta as a mission station: "Quetta, which is situated at the end of the Bolan Pass and at the entrance of the routes which lead to Pishin and Candahar, to Mustong and Kelat, to Kuch and the Hernai, can be made an important centre of mission work. The preaching, or rather teaching, of the Gospel will have to be carried on in different languages, and addressed to various races. The bazaar, which has mainly sprung up owing to the presence of a British settlement, and which numbers over five thousand inhabitants, contains many Hindu merchants and clerks employed in Government offices. Many of the latter have passed through mission schools, and are personally acquainted with missionaries. They have joined themselves together in societies, such as the Brahmo-Somaj and the Arya-Somaj. At their meetings they welcome the preacher of the Gospel, and are quite willing to give him an opportunity of speaking. Some of the members of the Brahmo-Somaj have promised their regular attendance at the Christian services, though the value of their promise remains still to be seen. There is also at Quetta a community of Sikhs, who congregate every evening in their Sabab, and who at certain hours are glad to open their gates to the missionary. However, they are all strangers in Afghanistan, like ourselves; but our main work will lie amongst the indigenous natives. Of these we mention first the Brahmis. They form a nationality for themselves; they can be easily distinguished from Pathans and Beluchs by their blunt features, the tie of their pugree, the weapons, which they continually bear with them, a curved sword and shield; and, judged from the missionary's standpoint, they are more frank, more open to instruction, less ready to contradict, and less fanatical in their Mohammedan creed than either of their neighbours." After describing the other branches of Afghans, Mr. Merka makes some remarks which show how Christianity is slowly infiltrating into the various strata of the Hindu community: "I am informed that in a regiment of Madras Pioneers, which left Quetta a fortnight ere I arrived, there were eight Christians, members of our church, who amongst themselves carried on divine services, collected offertories regularly, and gave the proceeds in a lump sum to the chaplain, for transmission to their church in Madras. In a Bombay regiment I found two Christians, both officers of standing; the one a military doctor, the other a Jamadar. During one of my first visits to the bazaar I fell in with a Christian, who about thirty years ago had received baptism at the hands of my father in Kangra, and who was glad to join my services."

It is in the South of India, however, that the greatest results have been achieved. The Rev. Piari Mohun Rudra, of Burdwan, lately visited that quarter, and gives his impressions of Tinnevely in a letter. He says: "My impression is that God has very abundantly blessed the Tinnevely Mission. From the time when the venerable father Schwartz planted the mission in 1780, down to the present time, the church has gone on increasing every day; and I am thankful to have witnessed the prophecy of Jænicke, the colleague and successor of Schwartz, fulfilled to a very great extent in the district of Tinnevely. He said, from what he had seen before the beginning of this century, 'There is every reason to hope that Christianity will prevail in Tinnevely.' And I may add, from what I have both seen and heard, that the prospects of Christianity in South India are so encouraging as to lead me to hope that in no very distant time the whole country will be brought to the feet of Christ." There is one point to which Mr. Rudra alludes which is very much to be regretted: "There is only one thing over which we all felt very grieved, and that is the connivance of the Tamil brethren at the distinctions of caste. These distinctions have embittered the feelings of the brethren towards one another, and are great hindrances to that love and unity which ought to exist in the Christians of the South. I hope that with the spread of education and Christian enlightenment these distinctions will soon disappear."

The Rev. H. Stern, of Gorakpur, in Northern India, points out a danger which arises from the new intellectual development in India: "There is much intellectual activity

amongst the educated classes, but instead of opening their hearts and minds to the influences of Christian doctrine, which touches the heart and enlightens the intellect, they seek satisfaction in spiritualism of the stamp of Colonel Olcott's, who, with his occultism and anti-Christian teaching, seems to flatter their Oriental fancies. Often have people come to me and asked me whether a new religion was being propagated by the apostles of Theosophy, firmly believing that the present age will see the establishment of the new religion, which will at last comprehend every other religion within its universality, and become the religion of the future for all India. And so they pass by the religion of Jesus of Nazareth, as not coming up to their high and dry notions."

The following incident, however, related by the Rev. J. Erhardt, of Secundra, Agra, shows that some of the more highly educated natives are won over to the Gospel: "Two years ago a medical student from Agra, who had just obtained his diploma, called on me for a Bible and a Prayer-book, in the vernacular. After some hesitation, being doubtful as to his desire of inquiring into the Christian religion, I gave him the books, and he left. Last year, quite unexpectedly, our old native doctor resigned, and among the applicants for the post reappeared the young man to whom I had given the books. The first thing I asked him was about his Bible. 'I always read it,' he replied; 'and I have come for the post of native doctor, because I want to be instructed more fully, and become a Christian.'" One of our own medical students fully corroborated this statement, and I agreed to keep him on probation for one year. From the very first day he attended morning and evening prayers in the boys' school and public worship regularly, and pressed me also for baptism. However, I kept him to the time stipulated—one year—telling him he should first become fully acquainted with all we believed and hoped for before he gave up his own religion. When I examined him, I was surprised at his knowledge of Christian truth, and as his life and conversation was all we could have desired, I baptized him at last. He has since been confirmed by the Bishop, and has joined in the Lord's Supper. His family, he being a Thakur, and the son of a well-to-do zemindar, have tried him much. Even after his baptism they hoped to draw him away, first by promises, and then by threats of disinheritance; but he has stood fast, declaring he had cast in his lot with God's people, and with them he would remain. In this way the great wish and desire of having a native Christian doctor for our people has been fulfilled. For years we had been looking out for one, and could not find one; the Lord has given us one. His name be praised! An offer has been made to him of Government employment, but he has refused it."

The Rev. J. W. Handford sends a distressing account of the famine in East Africa: "Such a famine has not been known for at least thirty years. The chief cause is the failure of the second crop through want of latter rains. Many have been reduced to such extremities that they have been obliged to use the grain preserved for seed, and consequently have not been able to plant; and as this is the case over a large tract of country, the price of food will be very high for the next twelve months. Consequent upon eating all kinds of roots, herbs, etc., sickness, especially dysentery, has been very prevalent." Speaking of a journey he took, Mr. Handford says: "We took the precaution to carry water with us from Rabai, otherwise we should have been in a sorry condition, for, from leaving the one station to arriving at the other at sunset, there was not a drop of water we could use for drinking purposes. Arriving at a small lake of beautiful clear water, we threw ourselves down and prepared to make a cup of tea, when the boy said, 'Maji matuya' ('The water is bad'). I tried it, and it was several hours before I got rid of the horrible taste. Pressing on a little further, we came upon a similar supply, which was not quite so bad, but I did not feel inclined to spoil good tea with it, so we boiled some and made a cup of cocoa; but it was very disappointing, and at the same time amusing, to see the three—cocoa, condensed milk, and water—refusing to amalgamate; the milk curdled so that it could be picked out, bit by bit; the cocoa settled on the bottom, and the water remained uncontaminated on the top. What a curse rests on this country—famine, dire famine, on every hand, and not a drop of good water anywhere! In years gone by I have crossed as many as fifteen clear streams in one day, and not one of them drinkable. The river at Fulladoyo is the only water (Giriama)—that is sweet, and then only in the time of rain. As we pressed on, family after family passed us with all their belongings, going, they knew not where, in search of a little food. Every rib-bone could be counted, while the poor mother and child appeared ready to fall down from exhaustion; in

fact, they seemed so greatly reduced that they passed us without taking any notice, as if they were unconscious of our presence."

BAPTIST MISSIONARY SOCIETY.

A letter from the Rev. George Grenfell, dated from Stanley Pool, announces the successful launch of the Mission steamship *Peace* on the waters of the Upper Congo. He says: "This work, which was commenced scarcely three months ago, has progressed without a single hitch of any kind, and with much greater rapidity than any one of us dared to have hoped; and now, to-day, by the blessing of God, we are able to chronicle the desired end. Eight hundred pieces, transported from England to Stanley Pool by rail, steamer, and carriers—not one piece missing—and now the whole completed. Most clearly God's finger points ONWARD! FORWARD! And I cannot shut my eyes to the crying needs of the untold multitudes of people on the 400 miles of the noble Upper Congo I have already traversed, or my heart to the pressing claims of the multitudes yet further beyond in the vast interior regions."

The *Missionary Herald* contains a very interesting account of a preaching tour on the River Hooghly by the Rev. Alfred Teichmann, of Serampur. The following extract is suggestive of reflection: "As the tide was out, we found a more suitable place for our boat a short distance higher up the river, almost opposite the old Roman Catholic church and convent at Bandel. This church was built in 1599 by the Portuguese, and is said to have been the first Christian church in India. It is a very large building, but does not, from the outside at least, offer much to look at. On the front of the church figures in a somewhat elevated position the Virgin Mary, evidently put there in order that passers-by might mistake this church for an idol temple. Seeing this, I could not help thinking of our brethren on the Congo when they found the natives there bowing down before crucifixes, images of saints, and other trophies of the Church of Rome, in the same way as they worshipped their fetiches. It must be very difficult indeed for natives to distinguish clearly between the two."

BRITISH SOCIETY'S MISSION TO ROME.

From Mr. Ben-Oliel's "First Impressions of Rome" we take the subjoined extracts; Mr. Ben-Oliel has succeeded Dr. Philip in this mission: "The Ghetto, where the Jews have been penned up for ages, is undergoing extensive alterations. A large portion of it, facing the Tiber, is being pulled down, to make room for an embankment and esplanade; and the Jews are being driven out from that overcrowded, confined space, and dispersing to other parts of the city—mostly, I hear, to New Rome; though one great attraction to the Ghetto remains—the synagogues, of which there are five. The Jewish population of Rome is spoken of in round figures as 5,000, but it cannot be far short of 6,000, for the city is growing rapidly in extent, commerce, and inhabitants; and Jews from other towns are also flocking to it, as a centre of industry and larger transactions. The wretchedness and misery prevalent in the Ghetto are extremely distressing and heartrending, and almost baffles description. How the poor creatures get a living is to me a marvel, for I do not hear of any wealthy Jews in Rome. The best-to-do are mainly shopkeepers. Under the degrading and debasing rule of Popes and priests, the Jews of Rome have grown up in ignorance of Moses and the Prophets. There are very few who can read Hebrew, and fewer still that can understand it; but yet they are strongly attached to their creed and its tenets; and no wonder, surrounded as they are by the gross idolatry, superstition, and mummeries of Popery. It costs the priests handsome sums to get some poor Jew or Jewess to receive baptism once a year, on the eve of Easter, at the Lateran. This year they had only one—a Jewess, whereas in former times they used to make a display of at least five annually. If the inspection of the Ghetto, and the condition of my brethren in this city, have produced distressing impressions on my mind, my heart, on the other hand, has been filled with joy and thankfulness to God on witnessing the cordial harmony and kindly spirit of co-operation subsisting among the various labourers in this field, and more particularly among the English-speaking residents and visitors. It is delightful to behold the existence of a large amount of vital religion and of devotedness to the adorable Master among the Protestants of Rome, both foreign and native; and a cheerful readiness among all to extend the right hand of fellowship and of friendly co-operation in every good work. This has been exhibited to a remarkable degree during the

visit of Lord Radstock and Canon Wilberforce, who have been holding meetings day after day and night after night in the various churches, in halls rented for the purpose, and in drawing-rooms. There is also a wide-spread feeling of lively interest in the spiritual welfare of the Jews; and it will be a pleasurable duty on my part to foster and to deepen this kindly interest by prayer-meetings and addresses; and to elicit the help and assistance of these dear children of God in the prosecution of my labours. A careful survey of the state of the Jews in the Ghetto has convinced me that there is but one mode of winning their hearts to Christ, and that is, practical sympathy and kindness. Mere discussion on the credentials of Christianity, or even preaching in public, would, humanly speaking, produce little effect, unless accompanied by acts exhibiting real love and commiseration. We must strive to ameliorate their condition, and to raise them up from the abject state to which the rule of Popes and priests has reduced them. The Lord helping us, I propose to establish (1) night adult schools for both sexes, with quarterly examinations and prizes for regular attendance and proficiency; (2) sewing classes for young girls, and Dorcas and Mothers' Meetings, with quarterly distributions of ready-made clothing to the poor, young and old; (3) a house of industry for boys to learn trades; (4) Saturday conferences; and (5) Sunday evening services. For these operations we shall require the services of at least two assistants—a teacher for the night schools, and a seamstress for the sewing classes; and if the Lord send us also a pious lad as tract distributor, he would be very useful generally."

MISSIONS OF THE AMERICAN BOARD.

The (Boston) *Missionary Herald* publishes a photograph of a group of forty native Japanese preachers and teachers, who were assembled at the triennial conference of native Christians held at Tokio in May last year. It says, in explanation of the picture: "It was upon this assembly that the Spirit of the Lord came so powerfully, bowing all hearts, and sending forth these disciples with zeal for Christian work. Aside from the Korean gentleman, every person in the group is a Japanese, and by far the larger portion are pastors or Christian teachers. Many of the native pastors whose faces we should be glad to see were not present at the assembly which is here photographed. This picture may serve as an object-lesson in Christianity. It is speaking within bounds to say that fifteen years ago the light of Christian truth had not begun to dawn on more than two of those whose intelligent faces are here seen. These forty men are now the representatives of a much larger company, who have not only accepted personally the Christian faith, but are devoting time and strength and property to the advancement of the kingdom of Christ in Japan."

The Rev. Thomas D. Christie gives an account of the great conflagration which took place at Marash, in Central Turkey, on the night of Thursday, July 24: "Our Protestant community have suffered severely. We are thankful that none of the churches or school-houses were burned, but the loss of shops, houses, grain, and merchandise, on the part of our brethren, has been very great. The men who have heretofore furnished the material support to the churches, the schools, and the benevolent and evangelistic work of the Protestant community, are, almost without exception, either wholly ruined financially, or very badly crippled by this great calamity. How the salaries of the three pastors and the sixteen teachers, and the expenses of the evangelistic work carried on by our people in Zeitoon and Geben, are to be paid the coming year, is a problem no one as yet dares to look full in the face, especially when account is taken of the great prospective increase in the number of families that must be fed for many months by the bounty of the churches. The capital which kept thousands of persons in employment has vanished in smoke and flame. The spirit shown by our brethren is admirable. It was natural that at first many should be stunned by the suddenness and the dreadful force of the blow. They were exhausted, too; by the efforts they had made to check the fire and save their movable property; so that, in the first few hours after the misfortune, there was not a little of lamentation and weeping. But the Christian spirit in these dear brethren soon rallied, and triumphed gloriously over all their sorrow. Everywhere were heard expressions of thanksgiving that the misfortune was no worse; that the Lord had suddenly checked the raging wind at just the moment when the fire it was lashing forward at such fearful speed was attacking the houses of the populous region around our First Church; that, although many of our people had been in great bodily peril, no lives had been lost; that none of the Protestant community's public buildings had fallen; and, above all, that the consolations of Him who chasteneth His children only for their good abound, as never before, in these hours of darkness and sorrow. A

prominent man of the First Church said to me, 'I began life by gleaning heads of wheat behind the reapers to keep me from starvation; the Lord has taken away much of my property by this fire, but I praise Him that He has not yet reduced me to the condition from which He raised me.' Together with this thankful and cheerful spirit, we see a delightful blossoming out of kindness and brotherly love. People whose houses have been burned are welcomed into those of their friends; comforting words and helpful deeds abound in behalf of the most sorely stricken ones; a softened and affectionate spirit toward their brethren is manifested by men who for years have seemed to be growing harder and more selfish. In short, the Lord is evidently giving this people some great spiritual blessings in exchange for the houses and goods He has taken away from them."

Miss Stone, who has charge of the Bible work in Macedonia in connexion with the European Turkey Mission, writes: "Woman's life, even in this nominally Christian land, without the light of the pure Gospel, is bitter and hopeless. Over and over again comes to mind the remark of a dear old grandmother, one day last October, as we were returning from a visit to the vineyards. When we would cross the road she stopped us, as several wagons loaded with luscious grapes were approaching at some distance. When they had passed she explained that the people have a superstition that if a woman cross the path of a loaded wagon it may bring a calamity upon it. No wonder the old woman added, 'Woman is an accursed thing!' Knowing, therefore, the estimation in which women are generally held in villages, and in which they hold themselves too, is it any wonder that they cannot at once lift their eyes from the filth and the muckrake which have occupied their lives in the past, to see the crown of perfected womanhood which Christ holds over their heads!"

Mr. Howland, of the Madura Mission, in Southern India, gives an interesting account of a native Christian: "My coolie, coming from home with fresh drinking-water and food, brought a letter from Mrs. Howland with the sad news that a carpenter, Muttasari by name, was dead. This is a personal loss to me. For a long time a heathen, many of his heathen notions and ways clung to him, but, convinced of their sinfulness, he left them. I used to delight to talk with him. He was earnest and faithful, and a strict man of his word. He was very liberal, and kept up the custom of giving one-tenth. The poor women especially will miss his annual present of a cloth, and his repeated kindnesses. He always celebrated new years with a great feast to all his family and relatives, heathen and Christian. A large room was prepared, and in the evening they have always come to our house and drawn us in the carriage to their house, with singing and music and torches and fireworks. The occasion he used as a time for preaching, and almost always he himself made an earnest appeal to the heathen present. The next year he was intending to make it a more joyful occasion than ever, as he expected to finish a new house, and after attending the jubilee at Madura he was very enthusiastic about his plans. I have known him very intimately, as I have had to use him in the repairs of the house and in building our large church. I taught him many things new in his trade, and he improved greatly in his class of work. He will be greatly missed in the station and the church. All respected him. I shall miss his earnest face on the Sabbath. The last Sabbath he was here he had communion, and I baptized a grandson of his, giving it the grandfather's name. He had been the means of leading many to Christ, including his large family, consisting of three married sons, two daughters, also married, their husbands, and a brother and his large family, most of them now married. I think he has been the means of leading in nearly one hundred families of his relatives in this and other stations and districts. One of his sons is a deacon of the church here."

The reports of the work in China are encouraging. With special reference to woman's work, the report says: "The Shantung church, with its large membership of women, and its unlimited opportunity for work in the homes and villages, has special occasion to make much of woman's work. In some public quarters the Shantung native women have been decried as dull and specially ignorant. Against this our experience assures us that the women of Shantung in their native homes live a larger, freer life than is seen in many parts of the empire. In their home-life they have a responsibility of labour and mutual effort with their husbands which is very noticeable. The constant industry, the general cleanliness and thrift, and the freedom from cramping restraints, are the natural result of such responsibility. It is upon such strong, thrifty, industrious, and competent characters that the ladies of our station have to exert an influence, and the work finds a response from the native women."

MORAVIAN MISSIONS.

The periodical account of the United Brethren contains a long and deeply interesting sketch by Brother Weber, of a journey to Poo, in Tibet. The whole is well worth reading, but we can only give a short extract: "Our road led constantly along precipices, at an average height of from 600 to 800 feet above the Sutlej, whose rushing waters we frequently saw beneath us. Only a few isolated and stunted trees and bushes were to be seen. From this point the whole mountain range presents one barren, rocky surface. Each of the sisters had, besides the servant, two attendants, who helped them along in the best way possible. I had scarcely any opportunity of observing how they managed to perform the journey, for each of us had more than enough to do to look after himself and to guard against taking a false step. On reaching a mountain summit about two o'clock, we rested for a short time, and partook of some slight refreshment. Then we were each of us hurried off by our attendants, and dragged down the small winding paths which led in zigzags to the base of the mountain. I am in doubt whether to describe this descent as one long run from the summit to the base, or as one succession of tumbles. Not until we had reached the foot of the mountain and looked back upon the way that we had come, did we fully realize the dangerous nature of the descent. We were utterly amazed at its having been possible to accomplish so perilous a passage. Indeed, had not the Lord graciously extended His protecting care over us, the descent could not have been performed in safety. But we had scarcely recovered our breath before each was bound firmly to the back of a strong coolie. The other attendants formed a circle round this man, and in this way we slowly and cautiously waded through a tributary of the Sutlej. On reaching the other side, we had again to perform a laborious ascent."

An account from Paramaribo, in Surinam, shows how much of heathenism remains in the negro character: "On May 29, the sick man died, and as he had been a member of our congregation, his remains had some claim to interment in our burial-ground. Acting upon the advice of the native helpers, however, we refused to permit it, and the event proved that we acted wisely in adopting this course. On the evening of this day, several of the people manifested a superstitious dread of the departed, and in several rooms and dwellings lights were kept burning all night, in order to frighten away the spirit of the deceased. On the afternoon of the following day, Tata Samweri was buried. An immense crowd followed the coffin with cries and shouts, and forty police officers, some on horse, endeavoured to maintain order. In spite of these precautions, however, the people pelted the coffin with stones. The remains were interred in the corner of a public cemetery. In the meantime the crowd, mostly young men and women, danced wildly around on the graves, and then a woman sprang upon a mound of earth, and read out the names of those who were supposed to have been in connexion with this sorcerer. 'Why have such and such persons not come to the funeral?' she exclaimed. 'Because they were his friends. Come, we will go and seek them up.' Different bands quickly formed, moved along the streets, and as so many of the police were centred in the churchyard, they met with scarcely any opposition. Two such crowds passed by my house. They presented a terrible spectacle. It was as though the devil, whom they professed to combat, had taken possession of these people. Their native African wildness completely broke through the thin covering of Christian civilization. Dancing and leaping, to a sort of rhythmic chant, they passed along. Almost all carried green branches, which they vigorously waved. Each band was led by a girl, singing or dancing. The procession halted at the houses of those persons whose names had been read out in the churchyard, and the crowd proceeded to revile the obnoxious inmates and to bombard their dwellings with sand and stones; indeed, in some cases actual damage was effected, windows and jalousies being broken. The saddest part of the whole disturbance, however, was the fact that these people imagined that they were doing this in God's service. They professed to be engaged in a crusade against sorcery, and against the infamous persons who had had intercourse with the deceased sorcerer. But most who took part in these disturbances were assuredly themselves still deeply immersed in the darkness of heathenism. Some of the more violent rioters were arrested. It may naturally be asked who those people were who took part in these disturbances. Our readers may perhaps imagine that they were only heathen negroes, or negroes belonging to the Roman Catholic Church. I think this was not the case. Some of them probably belonged to us."

Evangelical Alliance.

ANNUAL CONFERENCE HELD IN BRIGHTON,

OCTOBER 28 AND 29.

With the hearty concurrence of Christian friends at Brighton, it was decided to hold the British Annual Conference in that town on October 28 and 29. As stated in our last issue, the pressure of work in connexion with the recent General Conference in Copenhagen delayed the arrangements for the Annual British Conference. But the readers of *Evangelical Christendom* will, it is believed, be interested in the following programme of the Brighton Conference, which will (D.V.) have been held before the present issue is published. In our next we hope to give a report of the proceedings.

The principal subjects chosen for consideration at the meetings were the "Last Words of the Lord Jesus Christ : " (1) The Resurrection Message to His Church (John xx. 17)—The Family Oneness ; (2) The Parting Command (Matt. xxviii. 18, 19, 20)—Union for Conflict and Service ; (3) The Voice from the Glory (Rev. i. 11)—Call to Holiness and Victory.

TUESDAY, OCTOBER 28.

MORNING, 10 to 10.45 o'clock—DEVOTIONAL MEETING. The Rev. J. G. GREGORY, Minister of Emmanuel Church, Brighton, presiding. 11 to 12.45 o'clock—CONFERENCE MEETING. Chairman, DONALD MATHESON, Esq. "The Annual Address," by the Rev. D. MacEwan, D.D., of Clapham. "The Practical Resolutions," read and enforced by the Rev. Clarmont Skrine, M.A., of Wimbledon. A brief summary of the Annual Report and an account of the recent International Conference at Copenhagen given by the Secretary.

AFTERNOON, 3 to 5 o'clock—CONFERENCE MEETING. Chairman, Major-General STILEMAN. Addresses by the Rev. H. E. Brooke, of Dovercourt, and the Rev. John Manners, M.A. Subject—"The Resurrection Message from the Lord Jesus Christ to His Church (John xx. 17)—The Family Oneness."

EVENING, 7.30 to 9 o'clock—MEETING FOR OPEN CONFERENCE. The Rev. L. L. ROXBY presiding. Opening Address by the Rev. John Bennett, D.D., Incumbent of Park Chapel, Chelsea. Subject—"The Believer's Joy in God" (Rom. v. 11 ; Ps. xliii. 4).

WEDNESDAY, OCTOBER 29.

MORNING, 10 to 10.45 o'clock—DEVOTIONAL MEETING. The Rev. W. FRASER, M.A., presiding. 11 to 12.45 o'clock—CONFERENCE MEETING. Chairman, CALEB R. KEMP, Esq., Mayor of Lewes. Addresses by the Rev. Donald Fraser, D.D., of London ; and the Rev. H. G. Thwaites, M.A., Vicar of St. John's, Newport, Isle of Wight. Subject—"The Parting Command of our Lord Jesus Christ (Matt. xxviii. 18, 19, 20)—Union for Conflict and Service."

AFTERNOON, 3 to 5 o'clock—CONFERENCE MEETING. Addresses by the Rev. Clement Clemance, D.D., of Camberwell ; and the Rev. Chas. Graham, of Shepherd's Bush. Subject—"The Voice from the Glory (Rev. i. 11)—Call to Holiness and Victory."

EVENING, 7.30 to 9 o'clock—MEETING FOR OPEN CONFERENCE. The Rev. J. B. FIGGIS presiding and giving the opening address. Subject—"The Christian's Heavenly Calling in Christ Jesus."

PROCEEDINGS OF COUNCIL.

A special meeting of Council was held on Wednesday, October 1 ; the Treasurer presiding. The Scriptures were read by the Chairman, and prayer was offered by the Rev. Prebendary Anderson.

NEW MEMBERS.

The following persons were unanimously admitted to membership :—

Rev. Bryan Dale, Halifax.
Rev. Jas. A. George, Montrose.
W. J. Hardie, Esq., Montrose.
Miss Jane Brough, London.
Mr. Chas. Sheppard, London.
R. Turner, Esq., London.
Dr. J. S. Phene, London.
J. M. Klenck, Esq., London.
Mrs. Klenck, London.
Miss H. Mary Muir, London.
Mr. Jno. Whittome, Ashbourne.
H. Oyens, Esq., Amsterdam.
Mrs. Oyens, Amsterdam.
Pastor K. J. Wahlström, Norway.

E. W. Moultrie, Esq., Manchester.
F. Solly-Flood, Esq., Dover.
General Hoseason, Dover.
Mrs. Hoseason, Dover.
Miss M. A. Williams, Dover.
Lieut.-Colonel Clark, Dover.
Mrs. Clark, Dover.
Mrs. Izard, Dover.
Rev. Archibald Gardner, Liverpool.
Rev. Alexander Williamson, LL.D., Glasgow.
Mrs. Howard Meldreth, St. Leonard's.
Miss Harrison, Brighton.
Mrs. Charlton, Blackheath.
Mrs. Girdlestone, Blackheath.
Colonel Moffat, Worthing.
Mrs. Moffat, Worthing.
Mrs. Cooksey, Worthing.
Rev. Reginald Gunnery, Worthing.
Miss Ellen Henderson, Worthing.
Miss Frances E. Henderson, Worthing.
Miss Eleanor Henderson, Worthing.
Mrs. Dawes, Worthing.
Mrs. Bertha Falkner, Worthing.
Mrs. Mary Storey, Worthing.
Miss L. L. Pratt, Worthing.
Miss Emma S. Pratt, Worthing.

NEW BRANCH OF THE ALLIANCE.

A letter was read from the Rev. John Haffenden, reporting the formation of a branch of the Alliance at Singapore, of which the Rev. A. S. MacPhie was appointed President. Mr. Haffenden, who had been elected Secretary, also referred to the observance of the Week of Prayer. Meetings had been well attended, and were the means of much refreshing and blessing to many.

The Council expressed their gratification at hearing of the formation of this new branch of the Alliance.

COPENHAGEN CONFERENCE.

In regard to the Copenhagen Conference, the Secretary briefly reported that the whole of the proceedings had passed off most satisfactorily, even beyond all expectation. The number of delegates exceeded those at the Båle Conference, although the attendance at the meetings was more limited, owing to the want of a larger hall in Copenhagen. From several quarters reports were being received, showing that the interest awakened, especially in Scandinavia, has been very great; and it is believed that the blessing will be far-reaching. It was generally felt to be a great triumph for the Evangelical Alliance to hold a successful meeting in a distinctly Lutheran country.

The various resolutions adopted at the Conference were laid before the Council.

A full report of the proceedings had appeared in *Evangelical Christendom* for this month, a double number being generously provided without extra charge by the proprietors of the magazine.

On the motion of the Rev. Prebendary Anderson, it was resolved: "That the best thanks of this Council be presented to the Rev. Principal Cairns for the great service he rendered during the sittings of the Conference, and also for the valuable paper, entitled 'Reflections on the Conference,' which had appeared in the pages of *Christendom*."

SPECIAL FUND.

The Secretary reported that the Special Fund for the Copenhagen Conference amounted to about £100 less than the sum required, and that there was, therefore, no balance available to appropriate for the publication of an English volume of the proceedings. It was agreed that endeavours should be made to obtain 2,500 subscribers for the volume, thus securing for it a large circulation, and also making it a self-paying production.

ANNUAL CONFERENCE.

In regard to the Annual Conference of the British Branch, it was stated by the Secretaries that they had been in negotiation with friends in Brighton, and it had been arranged, subject to the approval of this Council, to hold the Conference in the town on October 28 and 29. The Council expressed their gratification at hearing of this arrangement, and the programme of subjects and speakers was approved.

A special meeting of the Council was held on Oct. 23, the Treasurer presiding. The Scriptures were read by the Chairman, and prayer was offered by Mr. C. B. Ker.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Miss Warren, Southampton.
Miss Jennie Guy, Southampton.
Mr. J. E. Rowe, Southampton.
Mrs. T. P. Walker, Southampton.
Mr. S. Evans, Southampton.
Miss Skinner, Southampton.
Mrs. Ellerton, Leamington.
Mrs. Butlin, Leamington.
Immanuel Shinsaka Kôdera, Esq., Highbury.
Miss Guinness, Norwood.
F. White, Esq., Norwood.
Mrs. White, Norwood.
Miss Hann, Norwood.
Mrs. Mylne, Banff.
Mrs. Jones Parry, Penmorfa.
Miss Garbett, Ilfracombe.
Rev. W. F. T. Hamilton, Eastbourne.
Mrs. Hamilton, Eastbourne.
G. Treutler, Esq., Eastbourne.
Mrs. Treutler, Eastbourne.
Mrs. H. R. Keene, Eastbourne.
Rev. Wm. Money, Eastbourne.
Mrs. Houghton, Porchester Gate.

DEPUTATION WORK.

The Secretaries reported upon their recent deputational visits to Worthing, Upper Norwood, Sidcup, Hackney, Southampton, Nottingham, and Leamington, where meetings had been held on behalf of the Alliance.

BRIGHTON CONFERENCE.

Copies of the completed programme of the approaching Conference in Brighton were laid upon the table.

ANNUAL REPORT.

The Secretary submitted brief summary of the annual report, which was approved. The Council also approved the proposal to present to the Conference only an outline of the report, and to accompany it with an account of the Copenhagen Conference.

The cash statement for the year ending September 30, which was submitted to the Council, showed an increase in the subscriptions to the general funds; but owing to the

deficiency in the special fund required to meet the expenses of the Copenhagen Conference, there was a small balance of liabilities over assets.

The Council requested Mr. Robt. Johnston and Colonel Elphinstone kindly to continue their services as auditors.

COPENHAGEN CONFERENCE VOLUME.

It was reported that the Rev. Dr. L. B. White had kindly consented, at the request of the Council, to undertake the editorship of the volume reporting the proceedings of the recent International Conference at Copenhagen.

DEPUTATION WORK.

LIEUT.-GENERAL FIELD, C.B., visited Worthing on Sept. 30, for the purpose of strengthening the interest of Christian friends in the work of the Evangelical Alliance. Richard Dawes, Esq., of Homefield, very kindly lent his large room adjoining the house for the meeting, and the Rev. F. Cruse presided. It was well attended, and the address was listened to with more than ordinary attention.

On Oct. 2, a drawing-room meeting took place at the residence of Major-General Graydon, Upper Norwood, and a large company assembled to hear General Field's account of the late General Conference of the Evangelical Alliance at Copenhagen.

At Sidcup, on Oct. 9, in the Church-room of the Rev. Dr. Gritton, a meeting was convened to give General Field the opportunity of addressing Christian friends on the principles and operations of the society; and on Oct. 13, a deputation visit was made to Eastbourne with the same object in view, a public meeting being convened in the Rooms of the Young Men's Christian Association. The Rev. J. W. A. Bathurst, although present on the platform, being indisposed, Dr. Robinson presided in his place, and at the close of the address by General Field, a vote of thanks was given.

At all these meetings the account of the International Conference at Copenhagen excited the warmest interest, and the great value of the Evangelical Alliance as the instrument chosen by God for bringing together His people of different nations, many of them men eminent for their piety and intellectual ability, was gratefully acknowledged. It was felt that by these periodical œcumenical assemblies, a manifestation of the unity of the Church of Christ in brotherly love and fellowship could be realized in a greater degree than in any other manner.

On Oct. 15, at Hackney, the Rev. J. De Kewer Williams invited Christian friends to meet in the old Gravel Pit Chapel, to hear from various speakers reports on the late Copenhagen Conference. Sir Wm. McArthur, M.P., presided, and General Field was called upon to give the first address. This he did, and as the Evangelical Alliance was but little

known in the neighbourhood, the principles and operations of the society were dwelt upon, introductory to the accounts of the International Conference which were given by the Rev. Dr. White, the Rev. R. S. Ashton, and other friends.

Mr. Arnold visited Southampton on October 6, when a public meeting was held in the Philharmonic Hall, the Rev. S. Sandeman presiding. The Rev. R. Vint, Mr. R. R. Oke, and others took part in the proceedings. The Secretary's statement of recent work of the Alliance, and especially the information given regarding the International Conference in Copenhagen, awakened much interest.

On October 20 Mr. Arnold attended the annual meeting of the Nottingham Branch, when the Rev. G. Edgcome, Rector of St. Peter's, presided. In his opening remarks the Chairman said he thought, before they entered on the actual business of the meeting, he would endeavour, as president, for a minute or two to call attention to the work in which they were engaged. He thought it was the kind of work that would call forth the sympathy of all Protestants, as being in keeping with the mind of the Master. Their object was to show to the world that the Alliance had a real existence among all the true followers of Jesus Christ. Their principles were expressed in the words of the Scripture—"A new commandment I give unto you, that ye love one another." St. Augustine said that the only distinguishing mark between the children of God and the children of the devil was love. All might go into churches, sign themselves with the cross, say "Amen," or sing "Hallelujah." The distinguishing mark was love. Entering into that spirit, how small must their petty strifes and ecclesiastical differences seem! Looking at the Christian Church, there was a great deal to depress and cause pain to the Christian mind. There was too much of petty jealousy between the Churches. It was no use trying to do the Lord's work with carnal weapons. In the Evangelical Alliance they were brethren in the deepest and truest sense of the word. The organization

was the mere external expression of a great reality. Addresses were then given by the Rev. F. Crozier, Rev. Lea Wilson, Rev. E. Rodgers, and others. Mr. Arnold gave an account of the recent International Conference at Copenhagen, and the Secretary's address was received with great interest.

On October 31 a meeting was held in York House, Leamington, when Mr. Arnold had the opportunity of meeting a number of members and friends of the Alliance.

Captain Fretwell presided. The Rev. W. C. Bishop, Rev. W. Johnston, Mr. Fenn Clark, and Mr. F. C. Grant Ellerton took part in the proceedings. The Secretary's address was listened to with deep attention, and the report of the Copenhagen Conference was felt to be of special interest. The Chairman said he had for thirty years been a cordial supporter of the Alliance, but that he had to-day been more deeply interested in its work than he had ever been before.

QUARTERLY CONFERENCE.

THE invitation to attend the Autumn Quarterly Conference gathered together a goodly number of members and friends, on the 3rd October, at the Alliance House. The subject chosen for consideration was one of Praise: Ps. cxvi. 12. It was felt that there was a special call for praise and thanksgiving for the abundant answer to prayer in the blessing that had rested upon the General Conference at Copenhagen.

The Rev. W. Frith, of Gunnersbury, gave the opening address; after prayer and praise had again and again been offered, and when the meeting was thrown open, several brethren gave brief and profitable addresses on the subject of the day.

Special requests for prayer were brought forward relating to the visitation of cholera on the Continent, and for persecuted brethren in Hungary and other countries, etc.

The following is a brief outline of the opening address:—

Whether this Psalm is one of the Davidic Psalms, all are not decided; but from the structure of its sentences, the spirit, tone, and elevated devotion, we conclude it to have been so. Any way, the Psalm is one of the most choice and beautiful of the old Hebrew Psalter; it is the clear, natural outcome of a rich and tried experience, and proves the writer to have been a "man after God's own heart." These verses contain three leading thoughts—a grateful retrospect, a solemn resolution—or, rather, four resolutions—and a public sacrifice of praise. The words of the 12th verse remind us of the first three verses of the 103rd Psalm. The same spirit of true, devout gratitude characterizes both. And gratitude is a precious and beautiful grace—no surer evidence of a truly consecrated heart than when the life is full of gratitude toward God. Gratitude prompts to reflection, and grows and invigorates itself in the act and exercise. It is the child of faith which ever takes the hand of its Father. When this is not a

mere spasmodic and occasional and fitful exercise, but becomes a regular habit of the soul, it both proves a high state of personal piety, and leads into a higher state of communion with God. But in order to this, our gratitude must not be a merely emotional thing; for though we are truly emotional beings, yet we are also intellectual and moral beings, and are, therefore, responsible to our Redeemer for "all His benefits toward us." And if we are the subjects of the gratitude which flows from devout and thoughtful reflection over the past dealings of God with us, both in providence and in grace, the ejaculation of our hearts will often be, "What shall I render unto God for all His benefits toward me?" Next we have a solemn resolution, or rather resolutions. (1) "I will take the cup of salvation," etc. What does this mean? Probably it is an allusion to a custom which prevailed among the Jews of passing a cup round at their social festivals, called the cup of deliverance. The master of the house first drank of it, and then handed it round to all his guests; and where Jehovah was devoutly recognized, this was an act of pious thanksgiving to God. Our eucharistic cup has all this significance. And though, of course, there can be no reference here to that cup, and though the word eucharist—which means thanksgiving—does not occur in Scripture, yet the idea underlying the word does obtain in the sacred rite, because every observance is, or should be, a real heartfelt thanksgiving, or "sacrifice of praise" to God through Jesus Christ. For as the rite has both a retrospective and prospective meaning, it excites the song of gratitude and hope; for it is a blessed memorial of the all-perfect and finished sacrifice of the cross, and an anticipative pre-libation of the sacred communion above: "I will not henceforth drink of the fruit of this till I drink it new with you in my Father's kingdom." Further, "I will pay my vows," etc. It was a common prac-

tice among the Jews to make vows and covenants of a solemn and religious kind in patriarchal form, and, indeed, all through the Hebrew period; and this was continued, more or less, all through the dark and trying times before the Reformation, among the purer members of the Church of Christ. And since the Reformation, both in Scotland, among the Covenanters and Reformers, and in England, among the Puritans and revivalists, and others, the practice of making vows long obtained. Nor has its habitual disuse improved the individual or church life; and it would be happy for the Church in general if she would reintroduce it, and a public conference on this subject could not but have God's blessing; for the habit, if rightly regarded, and performed in the strength of grace, is sure to have a healthy and beneficial outcome, for it lays the soul under a kind of sacred obligation, which operates for good and God in the paths of life. Then follows another resolution: "I will offer the sacrifice of thanksgiving," etc., a public sacrifice of praise. True praise requires a healthy tone of the spiritual life, or the exercise will be feeble. With the organic heart, it affects the power of the voice, or the expression of its utterance; so, if the spiritual heart is feeble and unhealthy, it retards the sacrifice of praise. Hence the

importance of "keeping the heart with all diligence, because out of it are the issues of life." And thus Dr. Watts puts it:—

"Oh, may my heart in tune be found,
Like David's harp of solemn sound."

But the resolution and the energy of the expression indicate the writer's spiritual life to have been in a state of spiritual health and vigour, full of buoyancy and elevated inspiration.

And should there be any normal state in any individual and church life, the times demand it in a special degree. And well for us if, like David, we can say, "O God, my heart is fixed, my heart is fixed, trusting in Thee."

Mark, too, that the sacrifice of thanksgiving should be in public. See last verse: "I will enter Thy courts with thanksgiving, and Thy gates with praise."

But never, till we get over the border, shall we fully estimate the greatness of the divine mercy, and render unto God the full sacrifice of praise in the chorus of the whole Church: "O magnify the Lord with me, and let us exalt His name together."

"When I stand with Christ on high,
Looking o'er life's history,
Then, Lord, shall I fully know,
Not till then, how much I owe."

THE HARMONY OF SCIENCE AND REVELATION.*

THE harmony of science with revelation follows as a necessary inference, if the revelation be authentic and the science accurate. Truth can never contradict truth. The unity of truth is the fundamental postulate of reasoning. And all truth is God's truth. If the universe is God's work, then is it likewise God's word—His embodied and uttered thought. Whatever human science truly records of the facts, or infers of the laws, of nature, in stars or flowers, woods or waters, rocks or living beings, is as really *divine truth* as what God has spoken by angels or prophets. To deny this would be not to honour, but to contradict the Scriptures. Yet apparent discrepancy between revelation and science is neither rare nor surprising. God's meaning in the written word is one thing; man's reading of Scripture is another. The facts and laws of nature are one thing; man's interpretation of them is another. Hence a double source of apparent discord. The history of both theology and science is largely a record of mistakes. The claim of scientific experts to infallibility is worthy of as much respect as the claim of the Church, and not a whit more.

One region of human thought, indeed, there is in which this claim is not arrogant, but just, because to question it is to question reason; namely, that which consists in pure reasoning from self-evident axioms, or invariable definitions and universal

symbols. "Mathematical certainty" is synonymous with absolute certainty, because the whole texture of thought, warp and woof, is furnished by reason itself. Scepticism in this province is suicidal. But the moment that variable experience, observation, and hypothesis supply our premises, the possibility of error enters. Now these are the three main pillars of natural science: the compilation of facts by observation, the organization of observation by hypothesis, and the verification of hypothesis by experiment (or by such observation of calculated results as is equivalent to experiment). The nature, therefore, of physical science is to be progressive, not infallible. The temper and attitude of the true man of science are the same as of the true Christian: "Not as though I had already attained, either were already perfect; . . . forgetting those things which are behind,"—that is, not the lessons of the past, but its errors, failures, illusory triumphs,—and reaching forth unto those things which are before, I press toward the mark." In like manner the true attitude of the Christian is that of the genuine student of science: his face turned towards the light; his hands stretched out to grasp with fearless welcome whatever new truth God may send. An attitude of fear and suspicion is not only unworthy, but unreasonable. The stronger our faith in the Bible, the calmer should be our conviction that no utterance of God in

* By the Rev. EUSTACE R. CONDER, D.D. A paper read at Copenhagen, at the afternoon meeting of the Evangelical Alliance, September 4.

nature, truly read, can contradict any of His utterances, truly read, in revelation.

We may for a moment outstep our theme, and say that a true theology—if by theology we mean the systematic interpretation of revelation—must be in harmony not only with science, but with philosophy. For philosophy is to the realm of thought what science is to the realm of nature. The border region where philosophy and science overlap is mathematics—the doctrine of space, quantity, number, relation, and duration; the principles of which lie within the province of metaphysics, its processes and applications within that of science. By “philosophy” I understand the endeavour to colligate and condense all human knowledge, science included, under the primary laws of human thought. Only on the assumption that those primary laws (whether we can read them aright or not) are in necessary and permanent harmony with reality—or, in Kepler’s language, with the “thoughts of God”—is certainty concerning the highest truths possible to man. Any man’s intellect may be feeble and short-sighted. Every man’s intellect is liable to error and failure. But if the very principles on which the human mind works be fallacious, truth and certainty are empty words. Now the Bible everywhere assumes, both implicitly and explicitly, that truth and certainty are not empty words, but the real conditions of our highest welfare. It claims to convey to us, in intelligible human speech, truth concerning the highest region of our nature and life, with the absolute certainty of divine testimony. In so doing, it assumes that trustworthiness of our intellectual faculty which is the foundation of philosophy.

To return. Apparent conflict between revelation and science may arise from misinterpretation either of the teaching of the Bible, or of the facts of nature. The men of faith may be in fault in the one direction, or the men of science in the other. Candid recognition of the folly of any assumption of infallibility, on either side, would be of immense service. When a scientific hypothesis has been, as the cant phrase runs, “accepted by all competent judges,” it is apt to be erected into a dogma, a test of scientific orthodoxy; any expression of doubt or disbelief being treated with the same sort of hostile pity with which a Catholic regards a heretic, and visited, if persisted in, with a sort of intellectual excommunication. If scientific men say—as too truly they may—that in this they are but emulating the example of theologians, we must reply that neither science nor Christianity is to blame. Unreasoning dogmatism and intolerance are rooted neither in the one nor in the other, but in human nature.

The party of science can point to at least one great historical instance in which it was undoubtedly in the right, and the party of faith in the wrong. The faint voice that cried from the dungeon, “And still it *does* move,” rings louder in the ears of mankind than all the thunders of the Church, because it spoke truth, God’s truth. But then, on looking calmly back, we perceive that the supposition, by whichever party entertained, that Galileo’s doctrine contradicted the Bible, was no less an error than the belief that the earth was the fixed centre of the universe. Everybody can now see the grotesque absurdity of charging the Bible with falsehood because it speaks in ordinary intelligible language. The

astronomer in his almanack, like the peasant talking to his neighbour, speaks of the rising and setting of the sun, moon, and stars. We rightly say, at sunset, “the sun is above the horizon,” minutes after the horizon is in reality above *the sun*; or at sunrise, minutes before it ceases to be so. And if the refraction of the sun’s light were miraculously increased, so that those minutes became hours, we should rightly say that “the sun stood still in the heavens, and hastened not to go down,” though the earth’s motion had not varied a single second.

In similar conflicts, victory has not always declared for the men of science. What was supposed an irreconcilable discrepancy between Scripture and science arose in comparatively recent times concerning the unity of the human race. This might seem to be one of those purely scientific questions on which we have no right to expect a deliverance from revelation. But its moral and spiritual importance is immense. It touches the very heart of Christianity. If there were tribes in Australia, Africa, or America, to whom we could not say, “It was your flesh and blood which the Son of God took on Him,” we should have but a maimed and doubtful Gospel for them. On this head the Christian missionary need no longer disquiet himself. The pendulum of scientific thought, or rather imagination, has swung so far the other way, that a common ancestry is claimed not merely for all mankind, but for apes and monkeys as well; though as yet the rocks have not disclosed their lost pedigree. This, however, involves another much debated hypothesis, that of the enormous antiquity of man. Notwithstanding the utter break-down of so many supposed proofs, and the arguments and discoveries of so eminent a man of science as Principal Dawson, I should be accounted premature if I were to predict that in a few years the dogma of the antiquity of man will be gathered unto its fathers and sleep in the sepulchre of exploded hypotheses. But it may not be unseasonable to remark, that even if it could be established as historic fact, revelation would not be materially affected. Our views of the literal accuracy and historical truth of the Book of Genesis would be modified, but its moral and spiritual teaching would remain untouched. Its pre-eminence in comparison with all the religious teaching early heathen antiquity can show would be unaffected.

This remark applies with equal force to the question, still in debate, of the relation of the first chapter of the Bible to the teachings of geology. More than forty years ago, a man, whom I respected both for his piety and intelligence, said to me, “I took great interest in geology until I found that it contradicted the Word of God; then, of course, I gave it up.” It would require great courage to say that now—courage of that sort which defies facts. Geologists may have to part with pet theories, as divines have had to part with venerable interpretations; but the general facts of the measureless antiquity of our globe, and of the long procession of living forms which during myriads of years have followed one another across its surface, are as certain as facts can be. They are written in the rocks by God’s own finger, as truly as were the tables of Sinai. It is as irreligious to doubt God’s works as to doubt His word.

But this is only one side of the case. There

are facts requiring to be accounted for in that first chapter of Genesis, as well as in the rocks. The scientific student is as much bound as the Christian to keep his eyes open to all truth. If scientific study be narrowed to mere speculation, it forfeits its grade as a high means of culture, and sinks to the level of handicraft. The true scientific spirit is the passion for truth. And I am bold to say that man is not dealing honestly with truth who lightly spurns the claim of the first chapter of the Bible to be a divine record, simply because it speaks of "evenings" and "mornings," while paying no attention to facts of far greater significance. These thirty-one verses, which for simple majesty cannot be matched in all literature, present, in the first place, a view of the origin of all things which experience does not warrant us in believing the human mind could have originated. Secondly, they describe an order of phenomena not fanciful, but real—the very order actually revealed by modern science. Explain the "six days" as you please; say, if you will, that the inspiration of this primal document was not such as to preclude verbal error; still, its miraculous accordance with the rock-records undeciphered until this present century, as well as its religious teaching, remains. This first page of Scripture relates the sublime order of nature as it would actually have appeared could a human spectator have watched it, and lays the foundations of religion and duty in man's relation to his Maker. These facts demand explanation as urgently as any facts in nature.

Marvellous anticipations of the discoveries of modern science startle us on not a few other pages of the Old Testament Scriptures. The Book of Job tells us that God *hangs the earth upon nothing*, and that He has made the weight for the winds (xxvi. 7, xxviii. 25). The "germ theory" of pestilence is anticipated in the account of the handful of ashes which Moses flung into the air, the invisible particles of which spread through all Egypt, causing ulcers on man and beast. Solomon, in his magnificent description of creation as the embodiment of Divine thought (Prov. viii.), speaks of "*the highest part*"—the elementary atoms—"of the dust of the world," created before the mountains were formed. Isaiah, under what seem strong poetic figures, is uttering scientific facts when he describes God as applying exact weight and measure to the ocean and the sky, the dust and the mountains. The central scientific doctrine of the fixity of natural law cannot be more emphatically stated than in the Book of Psalms; but with this distinction, that law is regarded not *a posteriori*, as a mere human generalization of observed facts, but *a priori*, as a divine order, bestowing on the facts their form and permanence. (See Ps. cxix. 89-91.)

This contrast between the view of law which regards it as intellectual truth, and the view which regards it as divine order, brings us face to face with a question which even in the briefest discussion of this wide theme cannot be passed by—the relation of science to miracle. This relation is commonly assumed to be one of pronounced hostility. Were this so, there would be hopeless discord between science and revelation; for to divest Scripture of miracle is to disintegrate its entire fabric. But the assumption rests on no

more solid basis than confusion of thought. The central idea of science is *Truth* discovered by man; the central idea of the Bible is *God* revealing Himself to man. The governing conception of science regarding the universe is *Invariable Order*; the governing conception of the Bible regarding the universe is *Divine Action*. Between these views there is no possible opposition. You might as well talk of inconsistency between the force of conviction and the force of gravitation, or between mathematical reasoning and the sentiment of honour or of pity. Truths which lie in such distinct planes, both of thought and of reality, can no more contradict than parallel lines can intersect.

The Bible itself, let me remind you, draws no hard line between "natural" and "supernatural," providence and miracle, Divine law and Divine will. It sees God as much in the rising of the sun, the falling of the rain, the growth and bloom of a flower, as in the raising of the dead or the conversion of a sinner. "Supernatural" may be a useful though vague term with reference to human experience; it is meaningless in reference to God. He is neither above nature, nor behind nature, nor in nature: nature is in Him. "*In Him we live, and move, and have our being.*"

If the Christian errs when he overlooks the sublime unity and comprehensiveness thus belonging to the biblical doctrine of the relation of God to His universe, does not the scientific thinker err as palpably when he attempts to transfer ideas proper to the realm of matter and form into the realm of thought, emotion, and will? Let me refer you, for a most lucid, keen, and thorough treatment of this question, to the masterly work of Mr. Arthur, on *the distinction between natural and spiritual law*. The lowest forms of life seem almost as much within the sway of fixed laws as inorganic matter; but as you rise in the scale, you find individuality developed with ever-increasing force, and with individuality the elements of variation and uncertainty. We can tell with absolute certainty how a given weight of oxygen and carbon, or of hydrogen and nitrogen, will behave under given circumstances, because every atom of each is the precise counterpart of every other, and is unaffected by time or change; but no one can predict how much wood an acorn will produce in a century; no one can guess how two horses will behave at the same fence, or two colliers manage a flock of sheep on the same hill-side. How much less can any one forecast, when two human beings are thrown into companionship, whether the result will be indifference, hatred, or love! Moreover, at any moment a human personality may come into existence—we cannot guess why or when—of such transcendent force and unique individuality as to change the history of the world. Even in what we may call the mechanism of life, individuality is an incalculable disturbing force. No physician can certainly foresee the action of a familiar remedy on a new patient. No account can be given of those *constitutional* peculiarities which are so important a factor in vegetable, far more in animal, most of all in human life. Every human life is the progressive revelation of an unseen spirit—an invisible consciousness, which neither contradicts fixed laws, nor is enslaved by them; but by means of them, in proportion to its innate and acquired force, embodies and utters its thought, prints

itself on nature, and moulds both matter and other minds to its will. What is revelation, as portrayed in Scripture, or what is miracle, as a part of the language in which God speaks to us, but this same process, not on the miniature scale of a human life, but on the infinite scale of Deity and eternity—the revelation of the thought and will of the almighty and everlasting Father-Spirit, first in nature, and then to man; or, in the language of Scripture, first in His works, and then in His word?

Two views of science are possible. Two courses are open to its students. Either it may be confined to that region of knowledge in which invariable universal laws reign absolutely, or it may aspire to embrace all human knowledge. In the first case, not merely miracles lie beyond its horizon, but likewise morals, art, politics, education, religion; in a word, all that men are most urgently concerned to know. If, on the other hand, we accept the nobler alternative, the attempt must be definitely surrendered to push physical law into regions in which it is an inappropriate conception, not true and helpful, but obstructive and misleading. Science must then study, as patiently as she has deciphered the lower laws which rule atoms, vibrations, and planetary motions, the higher laws which aim at the perfection of the individual, and, through the individual, of the race. Nothing but hopeless confusion and positive error can result from ignoring the eternal distinction between laws which cannot be broken, because they simply state what is, and laws which are constantly broken, without the slightest diminution of their force, because they declare what ought to be.

Returning now for a moment to the question of *Miracles*, we perceive that they belong to the realm of *voluntary activity*, not interfering with, but transcending, the domain of physical law. Miracles do not "*happen*;" they are wrought. In this simple statement lies the refutation of the argument from experience against their possibility.

Man is daily producing results in the natural world not less novel and startling than miracles; yet we do not apply to these discoveries and inventions the name "*miraculous*," because they imply no faculty not inherent in ordinary human nature, but simply the application of enlarged knowledge. Perfect knowledge of nature would mean something like absolute control over nature. But God's control over nature is not simply the control of infinite knowledge, but the sovereign power of the Creator. Reason compels us to believe that in framing His universe He must have had in view the highest ends, and has ordained physical laws not for their own sake, but as subordinate means to those highest ends—happiness, love, and holiness. Unless, therefore, the existence or the freedom of the Creator be denied, to question the *possibility* of miracles involves a flat absurdity. The only valid argument against their probability would be moral, not physical. If unwise and hurtful, it is impossible God should have wrought them. If wise and beneficial, science can suggest no valid reason for doubting their actual occurrence.

The dominant idea of scientific progress at present is *Evolution*. Here, at all events, it is imagined by not a few that Science and Revelation are in hot conflict. The doctrine of Evolution even seems to have been welcomed, in some

quarters, less as helpful to science than as hostile to religion. If universal nature can be represented as a self-acting mechanism, developing according to an innate necessity, Natural Theology, it is supposed, will find the ground gone from under her feet. Science is not to be held answerable for these ideas or hopes. They spring from another source. If the man of science be an irreligious man, his science, like all the other good gifts of God, may help to hide God. If he be an atheist, his science may help to fill the void created by his denial of God. If he be a devout, enlightened Christian, his science will reveal God to him and bring him nearer to God. All these three men may be evolutionists. But the first lets his thought stop short in the process, without caring to know the cause. The second substitutes process for cause; it is the old dream of perpetual motion—a machine that keeps itself going. The last sees in evolution the process by which the Creator carries out His work: the development in time and space, through matter, force, life, mind, of His eternal purpose.

Evolution, in this aspect, is essentially a biblical idea. The first page in the Bible gives us, not indeed the word, but the reality; not the evolution of matter and force, which can evolve nothing—because they are permanent and unchangeable—but the evolution of creative thought and will. The platform of life being complete, and the divine plan of life on this globe crowned by the creation of man, the remainder of the Bible is devoted to the development of the Divine idea and purpose throughout the life of the human race. The perfecting of human nature is exhibited, first, in the perfect humanity of our Lord Jesus; next, in the education, by God's own Spirit, of every real believer (in Him into His likeness; finally, in the unity of the redeemed human race, and destruction of sin and of death.

What have those who, audaciously claiming to utter the voice of science, reject this doctrine of divine evolution, to offer us in its place? A theory of human existence which exhibits it as a dreary, purposeless journey, whose track slopes upward during an immeasurable past from out the slimy morass of irrational animalism, and stretches away in the illimitable future towards either a catastrophe that shall dissipate it and its surroundings in vapour, or a frozen desert of death, where (as one has lately said) we descry the last miserable survivors shivering in their snow-huts at the Equator.

Contrast with this the Bible scheme of evolution; human existence rising sharply, like a newly uplifted headland, at no immeasurable distance, from the abyss of the past, and reaching, through tracts of ever-brightening sunshine and mellowing richness, towards an equally defined future, where on its furthest promontory breaks the ocean of Eternity in the light of God.

Meanwhile, it is the glory of our modern science that (far from casting a shadow of doubt on any truth of revelation, or shaking any of the foundations of the faith), by the views it unfolds of the intricate and exquisitely balanced relations of the inorganic elements to one another, and to organic life—of the interchangeableness of physical forces, and of the interdependence of the two great kingdoms of life, and the perfect adjustment to their needs of the entire mechanism of the universe—it has enormously augmented

and strengthened the evidence that all nature is not a mere mechanical sum total, but an intellectual whole. Science herself therefore leads us to the foot of the great altar-stairs that slope through the darkness up to God, because reason demands for an intellectual whole, a Creative Mind.

Knowledge—call it science, or by what other name you will—is, after all, but half, not even the richest half, of man's glorious heritage. The

equilibrium of his nature, the perfect repose of the intellect and of the heart, is found only in God. The passionless calm—as of the ice-peak above the storm—of intellectual certainty, and the impassioned calm—as of the ocean depth below the storm—of satisfied affection and immovable trust, find their source and warrant in those twin truths which are the poles on which the whole sphere of revelation turns: *God is light, God is love.*

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